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Fowler, Orin, 1791-1852.
Four Sabbath evening
lectures on the mode and

The Rev.

Samuel Miller D D

Very Respectfully

From

The Author—

THE MODE AND SUBJECTS OF BAPTISM.

FOUR

SABBATH EVENING LECTURES

ON THE

MODE AND SUBJECTS OF BAPTISM,

PREACHED IN NOVEMBER AND DECEMBER, 1834.

BEFORE THE

CHURCH AND CONGREGATION

TO WHICH THE AUTHOR MINISTERS.



BY ORIN FOWLER, A. M.,

Pastor of the First Congregational Church in Fall River, Mass.

So shall he sprinkle many nations.—ISAIAH.

For by one Spirit are we all baptized into one body.—PAUL.

If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead.—JESUS CHRIST.

PUBLISHED BY REQUEST OF THE CHURCH.

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LETTER TO THE AUTHOR.

Fall River, Jan. 5, 1835.

DEAR SIR,

The undersigned were appointed a Committee of the church to convey to you the following resolutions:

“1. *Resolved*, That in the opinion of the church, the series of Lectures recently delivered by our Pastor, on the mode and subjects of Baptism, contain a plain and just exhibition of the truth on these subjects; and having been, as we believe, kind and forbearing towards our brethren in Christ who differ from us on these points of Christian duty, we most heartily approve of the spirit manifested, and the sentiments and arguments therein set forth.

“2. *Resolved*, That as in our opinion, the publication of these Lectures would be the instrument of good in allaying unkind and unholy feelings—in correcting erroneous impressions, and in establishing the truth; therefore, our Pastor be requested to furnish a copy for publication.”

We will only add as these resolutions express our own sentiments and desires, we hope your convictions of duty to the cause of Christ, will lead you to consent to the request of the church.

Very respectfully, we are your brethren in Christ,

DAVID ANTHONY,
DAVID OLNEY,
SYLVESTER C. ALLEN,
WILLIAM SHAW,
MATTHEW C. DURFEE.

} Committee of the
Congregational
Church, Fall River.

R E P L Y .

Jan. 10, 1835.

DEAR BRETHREN,

Your Note of the 5th inst. communicating the resolutions and wishes of the church, and your own sentiments and desires, that I will consent to furnish a copy of my Sabbath Evening Lectures on Baptism for publication, is before me. The responsibility connected with printing—as also the fact that abler treatises are already before the public, furnish strong reasons for refusing my consent: but on the other hand, the hope that these Lectures may be read by some who will thus become more thoroughly acquainted with important Bible truth, together with a strong reluctance to withhold from the church what they seem sincerely to desire, have decided me to comply with their request. A copy shall be in readiness for the press as soon as they can be transcribed.

Affectionately your friend and servant in the Gospel,

O. FOWLER.

A favorable opportunity having occurred for submitting these Lectures to a few brethren, the following kind notices have been put into the Author's hand.

“Rochester, Mass. Jan. 13, 1835.

Having examined the following Lectures in manuscript, I am happy to observe that the *mode* of Baptism practiced in the Congregational and other Pædobaptist Churches, and the *duty* of Infant Baptism, are judiciously discussed, and shown to be supported, as they unquestionably are, by the word of God and the history of the Church of Christ.

THOMAS ROBBINS,

Pastor of the Congregational Church, in Mattapoisett, Rochester.”

“DEAR BROTHER,

I thank you for the opportunity of examining your Lectures on the mode and subjects of Baptism. I have no hesitation in saying that you have a right view of the whole subject, and have sustained your positions by arguments which never have been and never can be overthrown. For those who differ from me on these points, I have the kindest Christian feelings; but twenty-five years' examination and observation have convinced me that God is a covenant God, and blesses such as honor him in the dedication of their children. For the universal spread of right views and Christian feeling, we will ever pray.

Yours,

S. HOLMES,

Pastor of the Congregational Church, New Bedford.”

REV. O. FOWLER.

“Providence, Jan. 20, 1835.

REV. AND DEAR SIR,

THE MODE and SUBJECTS of Baptism involve questions of paramount importance, in the organization and discipline of the Christian church. A mistake on either of these points, cannot but be connected with disastrous consequences. He then, who in the fear of God, and the full light of Scripture, and history, and experience, plants both feet on the everlasting covenant of grace, and by force of argument unimpeachable and unanswerable, dispels perversion and ignorance, as you have done, deserves the thanks and approbation of every individual, who by spiritual relationship is a child of Abrahamic PROMISE. Especially is this true at this day, when providential movements, in relation to little children and parental influence, are hailed as among the most brilliant tokens of the approach of that day when all shall know the Lord, and when the child shall, in attainment and blessing, die, being an hundred years old. May your laborious and very critical exposition of this unspeakably interesting subject, be, under God, eminently subservient to the hastening of that time, when all parents, like Noah, shall come with their whole house, into the ark of the covenant of salvation. May your efforts quicken ministers, churches and parents, to hold fast the PROMISE, which has been revealed in the hope of glory to thousands, and tens of thousands of hearts: ‘*I will be a God to thee and thy seed after thee.*’ For the perusal of your Sabbath Evening Lectures on these topics, with which you have been so kind as to favor me, accept my acknowledgments. I probably feel more interest in them, as they are fitted for circulation among the thinking, anxiously inquiring, and quick discerning people of Rhode Island. I can assure you, my dear sir,

that there are thousands in this State, who are calling for light on a subject over which darkness and perversion have so long reigned.

Yours fraternally, and in the bonds of the eternal covenant,

T. T. WATERMAN,

Pastor of the Richmond Street Congregational Pædobaptist Church, Providence, R. I."

"Pawtucket Jan. 20, 1835.

DEAR SIR,

I take this opportunity to acknowledge your kindness in affording me the privilege of perusing your Sabbath Evening Lectures on the MODE and SUBJECTS of baptism. Permit me to say, I am highly pleased, with the candor and Christian spirit which they breathe — with the clearness and force of the arguments — with the critical research — with the philological views which they contain, and with the scriptural and other undoubted authorities by which your positions are so fully supported. These Lectures are well calculated to promote the cause of evangelical piety — to establish the wavering, and to convince those who may be convinced. I am glad, dear sir, that the principles of the eternal covenant of grace are beginning to be better understood in Rhode Island. The views presented in your Lectures are, in my opinion, based upon the immutable oracles of God, and such as were clearly and fearlessly, enforced by the Pilgrim Fathers, and Pædobaptists generally. Yours in the faith and atonement and privileges of Jesus Christ.

BARNABAS PHINNEY,

Pastor of the Congregational Pædobaptist church, Pawtucket."

REV. O. FOWLER.

P R E F A C E .

These Lectures are PRINTED because the Author could not deny what seemed to be a sincere and reasonable request of the church to which he ministers. They were PREACHED, not because he was publicly assailed; (this he could have borne in silence;) but because truths which he deems of great importance to the welfare of Zion, were publicly calumniated, and his own sentiments touching those truths publicly misrepresented. These circumstances, unpleasant and unforeseen, seemed to demand of him a serious and thorough discussion of the matters in question. Such a discussion, if prosecuted for the love of truth, and with the forbearance of charity, he hoped, might to some extent, defend from perversion an important institution of the gospel; and thus subserve, both the religious improvement of the people of his charge, and the prosperity of the Redeemer's kingdom.

Critical, calm, and kind discussion, was demanded. It is this kind of discussion alone, that ever advances the cause of truth. In personal controversy, the Author could not consent to embark. In preparing these Lectures, it has been his aim, to avoid all personalities — to state fairly the questions at issue — and to debate these questions honestly, manfully, and in the fear of God. That he has spoken like one in earnest, he acknowledges — but hopes his earnestness has been inspired only by the love of truth, and the settled conviction that the views he attempts to defend, are according to the word of God. If there be aught in the spirit and temper of these Lectures which any one can justly censure, it has escaped his notice, and when discovered, will be sincerely regretted.

The Author cheerfully makes the *common* acknowledgment, that many as well as abler treatises have already appeared; and he pleads the *common* apology that these Lectures were prepared under the pressure of weekly pastoral labors — but still he hopes they may be of *local* and *temporary*, — if not of *general* and *permanent* service to the cause of truth and piety. The numerous references they contain have been made with care and labor, and he thinks may be relied on as correct. Original sources of information have been sought and improved, as far as possible. The best works on both sides of the controversy, within his reach, have been consulted. Mosheim, Milner, Calvin, Wall, Doddridge, Bald-

win, Dwight, Pengilly, Scapula, Hedericus, Pond, Ripley, Woods, Edwards, Stuart, Judson, Reed, Concord, Lathrop, Wardlaw and many others have been carefully and freely consulted. To Wall's History of Infant Baptism, Calvin's Institutes, and Pond's Treatise, he is particularly indebted.

In some instances he may have unconsciously used the thoughts of others without due acknowledgment. Indeed, it would be difficult to ascertain to whom many valuable thoughts on this subject originally belonged. In examining the meaning of *Baptizo*, it has been, of course, necessary to introduce Greek and Latin words, but in all instances translations are given, so that the English reader may omit these words, without perplexity or loss. For the sake of convenience, Greek words are printed in English characters. The local circumstances, connected with this discussion, required the examination of several topics, which, to the distant reader, may seem foreign to the main subject; but the Author hopes even these topics will not be found uninteresting.

The imperfections of these Lectures he hopes will be rendered harmless, and their merits, if they possess any, useful through the blessing of God, and the kindness and candor of his readers. Such as they are, they are affectionately inscribed to the church and congregation before whom they were delivered, with the hope and fervent prayer that they may promote their spiritual prosperity, as well as that of all others into whose hands they may fall.*

ORIN FOWLER.

Fall River, Mass. Jan. 20, 1835.

* See Appendix. [Note A.]

LECTURE I.

MODE OF BAPTISM.

PRELIMINARY REMARKS.—THE QUESTION AT ISSUE.—DESIGN OF BAPTISM.—
MEANING OF BAPTIZO.

MATT. XXVIII, 18, 19.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen.

THIS is the *commission* given by Jesus Christ to his ministers, to disciple, baptize and teach all the nations of the earth—together with his promise that he will be with them alway, to the end of the world. In this commission, Christ instituted the ordinance of Christian baptism. The language of this commission suggests two inquiries: what is the *MODE* of Christian baptism? and who are the *SUBJECTS* of Christian baptism?

It will be my object in this Lecture to answer the *first* only of these inquiries. If Providence permit, I shall hereafter attempt an answer to the *second*.

What is the *mode* of Christian Baptism, involved in this Institution of our Lord?

Before I enter upon the solution of this question, permit me to detain you a few moments with some preliminary remarks. In our inquiries after truth on this subject, it should be remembered, that there is no injunction anywhere given in the Bible, respecting the *mode* in which baptism must be performed. We are simply directed to be baptized. The element (water) *with* which—not the *mode in* which, baptism must be performed, is desig-

nated in the Bible. The fact that no injunction is given, defining the mode, shows conclusively that the mode is an immaterial circumstance. It may be by *affusion* or *immersion* indifferently. The advocates of immersion* often assert that we are commanded to be immersed. But the proof of this assertion, they have never yet produced. They cannot produce it. The command is simply to be baptized.

Again: many of the advocates of immersion, being unable to meet the arguments we bring from the Old Testament in support of affusion, assume the fearful responsibility, of rejecting, as obsolete, that part of the Bible, so far as it touches upon this subject. We say frankly, that we have no sympathy for a system, the support of which requires the rejection of any part of the Bible. We believe with Paul, that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

Again: some of the advocates of immersion, being unable to meet the Scripture proof we bring in favor of affusion as the *mode*, resort to the artifice of raising questions about Infant Baptism.—For example; one of their ablest champions, remarking upon passages that bear only upon the *mode*, repeatedly throws out insinuations like this: "Is it possible to believe that there were any infants included in this account?" And again—"It is impossible that this account should afford any pretence for Infant Baptism." Now this method of avoiding the force of truth is exceedingly disingenuous; and disputants never resort to it, when they can defend their cause with substantial reasons.

Again: the advocates of immersion frequently represent some one denomination of Pædobaptists, (the Congregationalists for example,) as composing but a small part of the Christian world, and then infer that immersion is the only mode—and with the uninformed, this artifice frequently has its intended effect. But it should be remembered that not only Congregationalists, but Presbyterians, who are perfectly united with us in every article except that of Church Government; and Methodists, Episcopalians, Moravians, Lutherans; in short nearly all sects, except that which advocates exclusive immersion, are Pædobaptists, and all these compose at least three fourths, probably nine tenths, of the Chris-

* By the advocates of immersion, I mean those who hold that immersion is the only valid mode of Christian baptism.

tian world. If, therefore, there be any weight in the argument of numbers, it lies on the Pædobaptist side.*

Again : the advocates of immersion have long been affirming that the whole Christian world would soon join them, and for half a century past, they have been calling over the list of all who have left the Pædobaptists and joined them ; and drawn the inference that themselves only are right. This method of defending their views, would never be practiced but for the paucity of sound arguments. Did we consider it necessary to speak of those who have changed from their views to ours, we might name Janeway, Skinner, Smith, Howe, Lane, Spencer, two by the name of Dodge, Snow, Ogleby, Edwards, Chapin, Potter, Allen, and a host of other distinguished Pædobaptist ministers, and many laymen in nearly all our churches, who were once the advocates of exclusive immersion. We might mention the European and American Mennonites or Dutch Baptists, who have adopted *pouring* instead of immersion, and who numbered, (See Benedict, Vol. I. p. 150,) 252 churches and 533 ministers : the Dutch Baptists in Germany, Holland, Poland and Transylvania, within 60 years, have by thousands become Pædobaptists : but we have no wish to dwell upon this triumph of our views of truth.†

Again : some of the advocates of immersion represent us as admitting that they are right, though we refuse to join them. This representation has no foundation in truth. We admit immersion may be valid baptism ; but we deny that it is the only

* "In the Methodist connection," says a respectable minister of that church, in a letter now lying before me, "we have no ministers or members in our church, who say that persons baptized by sprinkling or pouring are not baptized. No man, among us, can receive ordination, unless he will administer baptism to children and in that mode the parents may request. Immersion is practiced," he adds, "among us much less than formerly, and many of our people who were immersed, say if it was to do over again, they would be baptized by affusion in the house of God as the most proper mode and place."

† An attempt is being made to circulate widely an impression, that a young man at Andover has lately become an advocate of exclusive immersion, in consequence of a remarkable conversation said to have been held between him and Professor Stuart, but the story is wholly without foundation; and yet hundreds may read and thousands hear of it, who will never know on earth that it is entirely false. The story has been submitted to Prof. Stuart, who says, in a letter dated Nov. 19, 1834, "To the best of my recollection, I never exchanged a word with him on the subject of baptism, at any time whatever; nor did any other person ever have such a conversation with me.

MOSES STUART."

valid mode of baptism. And we call upon them, (hitherto we have called in vain,) to show us Bible evidence that there is no other baptism but immersion. As they have not proved, and we believe cannot prove their position; far from admitting they are right, we believe they are in palpable error. Hence to represent us as admitting that they are right, is doing us gross injustice. No man of candor will do it. Many of the advocates of immersion have not done it. When it is done, we fear it is to serve a *purpose*.

Again: the advocates of immersion frequently quote the practice of the Greek Church to sustain their views; but they quote her only so far as that corrupt communion will serve their end. The Greek Church do ordinarily (not always) practice immersion;* and they uniformly practice Infant Baptism. Why do the advocates of immersion quote the Greeks in support of the mode, and yet reject and ridicule their practice of Infant Baptism? Besides; the Greek Church, or, as it is usually called, the Oriental Church, is admitted on all hands to be among the most corrupt and ignorant of all who bear the Christian name, and as truly the objects of missionary enterprize as any part of the Pagan world.

Again: many of the advocates of immersion say we are too proud to submit to immersion. We will not boast of our humility; but this we admit—we do fear that many who advocate exclusive immersion have tested their hopes, by their mode of observing the external rite, rather than by that meek and unobtrusive spirit, which in the sight of God is of great price. There may be vastly more pride connected with an external mode which attracts the gaze of the multitude, than with a mode less imposing.

Again: in discussing the question as to the mode of baptism, we Pædobaptists act on the *defensive*;—we make no assault upon the practice of others. If they prefer immersion, we will not reproach them for it; and we are ready, notwithstanding, to fellowship them in all Christian ordinances, as brethren. But

*Wall says, p. 477, (I have before me the 2d London edition, of 1707,) “The Greek Church hardly count a child, except in cases of sickness, well baptized without immersion.” So in some cases, then, they do consider affusion valid. Reed says, (p. 305,) “The Greek Church universally practice Infant Baptism. They *commonly* dip their infants, but not invariably; for the *mode* of baptizing is not considered by them *essential*.”

when they affirm that we are unbaptized persons, and refuse us Christian intercourse in the communion of the saints; especially when they hold up to public reproach, the *doctrines, duties* and *forms* of worship, which we solemnly believe are taught in the word of God; we feel ourselves sacredly bound to vindicate our views of truth, and our practice as disciples of the Lord Jesus Christ.

Again: we are often told, that *faith*, should precede baptism, and in proof, this passage is brought; "Believe and be baptized." Believing is indeed here put before baptism; but in other passages baptism is put first. Thus: "Except a man be born of *water* and of the *Spirit*, he cannot enter into the kingdom of God." "I indeed baptize you with water—he shall baptize you with the Holy Ghost." "Be baptized—and ye shall receive the gift of the Holy Ghost." Here baptism is put before regeneration by the Spirit—the thing which it signifies. If, then, any argument can be raised from the order of language, it surely is in favor of putting baptism *before* faith, rather than *after* it.

Again: most advocates of immersion misrepresent Pædobaptist authors; asserting that those authors testify in their favor and support their views; and probably they sometimes create the belief, in uninformed minds, that their assertions are true. This is exceedingly reprehensible and disingenuous. By Pædobaptists, they obviously mean those who hold to the validity of baptism by affusion. If this be their meaning, they cannot produce a single Pædobaptist who will testify that immersion is the only valid mode. The supposition that a man, who holds affusion to be a valid mode, will testify, nevertheless, that immersion is the only valid mode, involves a contradiction. No Pædobaptist, of common sense, has done it. Pædobaptists do indeed admit, that immersion may be valid baptism: but the question is not whether immersion be valid baptism;—it is, whether immersion be the *only* valid baptism. On this question, Pædobaptists, with united voice, answer *no*: and thus they stand, not *with* the advocates of immersion, but on the other side.

These remarks being premised; let us now state the question before us. What is the point to which our attention should be directed, as to the *mode* of baptism? A clear definition of this question is vitally important. The point in debate, is this: on the one side, the advocates of immersion insist that immersion

is ESSENTIAL to baptism — that immersion is the *only* mode — that *nothing* is baptism but immersion. On the other side, we Pædobaptists admit that immersion may be a mode of baptism : but we deny that immersion is the *only* mode, and insist that affusion is a Scripture mode of baptism.* The real question, then, and the only question, is this : Is immersion the only gospel mode of baptism ? Hence, if the advocates of immersion show that immersion is a Scripture mode and show no more, they do not touch the question in debate. We admit that immersion may be a gospel mode of baptism. But is this the only gospel mode ? The advocates of immersion take the *affirmative*, and therefore the burden of proof lies on them ; and we believe they have never yet made out their point. Indeed they rarely attempt it. They generally dwell on what is admitted. We Pædobaptists take the *negative* of this question. We affirm that immersion is not the only mode ; and that affusion is a gospel mode of baptism. In proof of our position we urge,

I. The DESIGN of baptism.

The advocates of immersion frequently affirm that the design of baptism is to symbolize the burial and resurrection of Christ ; and they infer that this design requires immersion. In proof they refer to Rom. 6 : 4 ; Col. 2 : 12 ; 1 Cor. 15 : 29 ; 1 Pet. 3 : 21. A critical and thorough examination of these proof texts will show any unbiased man that they furnish no satisfactory evidence to the point.† Besides, if the design of baptism be to symbolize the burial and resurrection of Christ, why not put the candidate for this ordinance into a rock ? Christ, after his crucifixion, was buried in a rock — not in the water. His resurrection from the grave was out of a rock ; not out of the water. Even at his baptism, which was long before his burial and resurrection, there is no certain evidence, (as we shall see in the sequel,) that he was immersed, and thus buried in the water. It is not certain that he even went into the water where it was six inches deep. Moreover, there is no analogy between that purification which the use of water denotes, and the loathsomeness and putridity of the grave. The Bible makes the *death* of Christ a matter

* I use the word *affusion* to designate the act of *pouring* upon, or *sprinkling* with. I use the word *immersion* to designate the act of dipping or plunging into.

† See Appendix. [Note B.]

of fundamental importance, and it teaches us to celebrate his death by appropriate symbols in the Lord's Supper ; as may be seen, 1 Cor. 11 : 24 — 26 ; Mark 14 : 24 ; Matt. 26 : 26 — 28. But the Bible nowhere teaches us to celebrate his burial and resurrection, (which took place after his crucifixion,) either literally or symbolically : — this could be done appropriately only by putting the candidate into an excavated rock. Joseph laid the body of Jesus “ in his own new tomb, which he had hewn out in the rock.”

What then is the *design* of baptism ? What does this rite signify ? I answer, *purification* ; and this is the only Scriptural and consistent answer that can be given. More fully — *it is the design of baptism to represent the purification of the soul, and our engrafting into Christ by the Holy Ghost* : and the visitation of the Holy Ghost for the performance of this work, is always represented in the Bible by language which denotes affusion — never by language which denotes immersion. As water baptism is a symbol of spiritual baptism, and sets before us, by an emphatical sign, the purifying operations of the Holy Spirit, we should expect to find that mode of baptism sanctioned in the Bible, which accords with the mode in which the Holy Spirit is represented as descending upon the heart. This is always by *affusion*. As this is a point of some importance, let me refer you to the proof that the *design* of baptism is as now stated. “Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing, (not immersion) of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing ; but that it should be holy and without blemish.” “According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost :” that is, we are saved by the regenerating influence of the Holy Spirit, of which washing with water is a symbol. So again : “Let us draw near with a true heart, in full assurance of faith, having our hearts *sprinkled* from an evil conscience, and our bodies washed with pure water.” Here the washing of the body with pure water is joined with the thing signified by it : to wit, having the heart sprinkled or purified from an evil conscience. So saith Peter : “The like figure whereunto baptism doth now save us : not the putting away the filth of the flesh,” [not the mere outward cleansing by baptismal water] “but the

answer of a good conscience toward God:" that is, our being purified so that we live in the exercise of a good conscience: or, as Paul says, "sprinkled from an evil conscience." Saith Christ, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." That is: we must not only be purified with baptismal water, but we must be purified with the Holy Ghost. Here baptism with water is put first. Now in these, and all similar cases, it is clear that baptism is represented as the symbol of purification — or an emblem of that holiness which the Gospel requires, and significant of that sanctifying influence of the Spirit without which no one can see the kingdom of God. Again, (Isa. 44: 3) Thus saith the Lord, "I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring." So again, (Ez. 36: 25 — 27) "Then will I *sprinkle* clean water upon you, and ye shall be clean, — a new heart also will I give you, and a new Spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh; and I will put my Spirit within you," &c. In each of these passages baptism with water, and baptism with the Holy Ghost are so connected, and the one is so evidently put for the other; there can be no doubt that the one is a symbol of the other. These two passages are predictions of what should take place under the Gospel dispensation. (See Henry, Scott, and all other judicious commentators.) Of course they are directly in point, and show the mind of the Lord on this subject. So again: (Matt 3: 11,) "I indeed," saith John, "baptize you with water — he shall baptize you with the Holy Ghost, &c." And saith Luke, (Acts 1: 5,) "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence," and (2: 38,) "Be baptized, every one of you — and ye shall receive the gift of the Holy Ghost." Here again baptism with water is evidently represented as a symbol of baptism or purification with the Holy Ghost.

Moreover, what were all the ablutions and sprinklings of the ritual law under the Jewish dispensation designed to signify and prefigure? *Purification*, most obviously. The rites of that dispensation were divided into two great classes; those which were significant of atonement for sin, and those which were significant of the purification of the heart. Those which were sig-

nificant of purification, as Paul says, were performed by *sprinkling* the unclean. So under the Christian dispensation; the two standing rites or ordinances are the Lord's Supper and Baptism — the one significant of atonement for sin by the blood of Christ, the other significant of the purifying of the heart by the Holy Ghost.* Nothing can be more appropriate than these ordinances. We need an atonement and purification that we may find acceptance with God. The one is the work of Jesus Christ, set forth in the Supper — the other is the work of the Holy Spirit, set forth in Baptism. The belief of these truths spontaneously forces itself upon every unbiased mind. That it is the design of baptism then to represent or symbolize the purification of the soul and our ingrafting into Christ by the Holy Spirit, is a position which we believe is made out and established by proof that cannot be set aside. What then, if such be the *design* of baptism, is the significant and natural *mode* of performing this rite? Obviously, *affusion*. Hence the work of the Holy Spirit is always spoken of in the Bible in language like this: "I will *pour out* my Spirit unto you." — "The holy Ghost shall *come upon* you." — "I will *pour* my Spirit on thy seed." "I will *pour out* my Spirit upon all flesh." "The Spirit shall *come down* like rain upon the mown grass." "So shall he *sprinkle* many nations." Now the Bible calls this *pouring out* of the Holy Ghost, the *baptism* of the Holy Ghost, of which water is the visible sign. So Christ promises his disciples, (Acts 1: 5,) "Ye shall be baptized with the Holy Ghost not many days hence." And then he describes this baptism as (v. 8) "the Holy Ghost *coming upon* them." It is evident therefore that the Prophets, and Apostles, and Jesus Christ understand the *pouring out* of the Spirit and the *baptism* of the Spirit as synonymous. Hence applying the water in baptism by affusion, is a proper, not to say the most proper and significant mode. And how do the advocates of exclusive immersion attempt to answer this argument? Some of them tell us that to talk about being baptized with the Holy Ghost at the present day, is to use language without meaning — and sometimes they insist that none were ever baptized with the

* Says Calvin, (see Inst. Christ. Relig. Book 4, Chap. 15, Sec. 2, and Chap. 14, Sec. 22,) "Baptism promises us no other purification than by the sprinkling of the blood of Christ, which is emblematically represented by water." "Baptism testifies to us our purgation and ablution — the Supper testifies our redemption. Water is a figure of ablution, and blood of satisfaction."

Holy Ghost except on the day of Pentecost. But what does Paul say? "By one Spirit are we all baptized into one body, whether we be Jews or Gentiles."

Paul therefore settles the point that all who are *born* of the Spirit, are *baptized* by the Spirit; — and Paul never used words without meaning. We must submit to his decision. Christians generally have submitted to it — and they have long been praying and praying, and they will pray and pray, till the end of time, that all nations, kindred, tongues and people may be baptized with the Holy Ghost into one body. Hence the *design* of baptism requires *affusion* as the mode of administering the ordinance. It is on this point, we believe, the error of the advocates of immersion mainly rests. They seem to have mistaken totally the *design* of water baptism by referring it to the *burial* and *resurrection* of Christ. All Scripture analogy is against such reference; — the nature of the thing is against it. Water, as exhibited in washing, sprinkling, &c., is never an emblem of death and the grave. This is so plain a matter, we believe the advocates of immersion never would have fallen into a mistake so palpable, if there were sound arguments upon which they could rest their exclusive views. Let them admit, what cannot be denied, that it is the *design* of baptism to represent the purification of the soul by the Holy Spirit; and it follows, that baptism by affusion is an appropriate mode of gospel baptism.*

* To show that the above views are not novel, I refer to a few, of many authorities. From the "Harmony of Confessions of the Reformed churches of Europe, published at London, 1643," a work of standard authority, now lying before me, it appears (p. 287) that the Helvetic church hold that "inwardly we are regenerated and purified of God through the Holy Spirit; and outwardly we receive the sealing of most notable gifts by water." So the Bohemian church hold (p. 290) that "Baptism consists of an outward washing with water, used both to signify and to witness a spiritual washing and inward cleansing of the Holy Ghost from the disease of sin." So the French church (at that time one of the purest churches on earth) holds (p. 292) that "Baptism testifies our adoption, because that therein we are ingrafted into Christ's body, that being washed in his blood, we may also be renewed to holiness of life by his Spirit." So the Belgian church holds (p. 293) that "Baptism signifies that the blood of Christ doth internally, through the operation of the Spirit, perform and effect that in the soul, which water doth externally work in the body." So the Suevland church holds (p. 301) that "Baptism is a token of the renewing of the Spirit." In later times, says Dwight, (Vol. V. p. 342,) "The conclusion stands on solid ground, that baptism is, in the Scriptures, instituted as a symbol of the affusion of the Spirit upon the soul in regeneration, and the cleansing of its sins by the blood of Christ." Professor Stuart, and a multitude of other authors, and nearly the whole Protestant world, correspond with these views.

In proof of our position that affusion is a valid gospel mode of baptism, we urge

II. The MEANING of the WORD always used in the Bible to designate this ordinance. This word in Greek is BAPTIZO. BAPTIZO, with its derivatives, is the word always used by the sacred writers, when they speak of the ordinance of baptism. This all admit. It is admitted also by all, that the controversy about the MODE of baptism depends very materially on the meaning of this Greek word. What then is the meaning of Baptizo? *

We will first consider the *definition* of this word by Lexicographers and eminent Greek scholars — and then examine its *use* both by profane and sacred writers. For the sake of those who are unacquainted with the manner in which Greek words are varied in their terminations, I shall generally use the verb Baptizo in the first person of the indicative present, and the noun Baptismos in the nominative singular.

Schrevelius, that great master and critic of the Greek tongue, whose Lexicon has been a standard work for nearly two centuries, gives four definitions of baptizo, to wit; (*baptizo, mergo, abluo, lavo,*) to baptize; to immerse; to wash; to sprinkle, moisten or wet. Only one of these four definitions denotes exclusive immersion. The other three, especially two of them, denote the application of water in other modes than immersion.

Schleusner, in his accurate Lexicon on the New Testament, a work of undisputed authority, defines baptizo, 1, to immerse in water; 2, to wash, sprinkle, or cleanse with water, (*abluo, lavo, aqua purgo*;) 3, to baptize; 4, to pour out largely, (*profundo largiter, &c.*) Only one of Schleusner's definitions restricts the meaning to immersion. Three of them denote the application of the fluid by *affusion*.

Scapula, see his Lexicon, defines baptizo, immerse, wash, sprinkle, (*mergo, abluo, lavo.*)

Hedericus, see his Lexicon, defines baptizo, immerse, wash, sprinkle, (*immergo, abluo, lavo.*)

Parkhurst, see his Lexicon, defines baptizo, to immerse in, or wash *with water*, in token of purification from sin.

Ainsworth, (English Latin Dictionary,) defines it, to wash any one in the sacred baptismal font; or to sprinkle (*inspergere*) on him the consecrated water.

* See Appendix. [Note C.]

Leigh, see his *Lexicon*, i. e. *Critica Sacra*, defines baptizo, "a kind of washing, as by plunging; and yet it is taken more largely for any kind of washing, where there is no dipping at all."

Edinburgh Encyclopedia, Philadelphia Edition, defines it to dip or tinge.

Dictionary of the Bible defines it, to sprinkle or wash one's body sacramentally.

Buck, see his *Dictionary*, says, "its radical proper and primary meaning is to tinge, to dye, to wet or the like; which primary design is affected by different modes of application."

Cole, see his *Lexicon*, defines baptizo, to baptize, to wash, to sprinkle.

Passor, see his *Lexicon*, defines it to immerse, wash, sprinkle.

Stephanus, see his *Lexicon*, defines it, immerse, wash, cleanse; (*mergo, abluo, lavo*.*)

Suidas, see his *Lexicon*, defines it, immerse, moisten, sprinkle, wash, purge, cleanse; (*mergo, madefacio, lavo, abluo, purgo, mundo*.)

Coulon, see his *Lexicon*, defines it, by immersion, washing, sprinkling, or wetting; (*mersione, ablutione, et aspersione*.)

Wahl, see his *Lexicon*, defines it; first, to wash, to perform ablution, to cleanse; secondly, to immerse, to administer the rite of baptism.†

Greenfield, see his *Lexicon*, defines baptizo as used in the New Testament, to wash, to perform ablution, to cleanse, to immerse, to overwhelm, to administer the rite of baptism.†

Here we have the definitions of the most eminent Lexicographers the world has ever seen; no one of whom defines baptizo to signify nothing but immersion. They all affirm that it signifies *AFFUSION* as well as immersion. And there is no *Lexicon* within my knowledge, that says it means nothing but immersion.

Here we have the definition of baptizo, by standard Lexicographers. Let us next examine what learned Greek critics have said of it.

Piscator says, "Baptizo signifies not only to be dipped, but

* P. p. 23. For many valuable quotations, I am indebted to "Pond's Treatise on Christian Baptism." These quotations will be marked with the letter P.

† P. p. 24.

also in any other way to be tinged, washed or rinsed; (*lavari, et abluere*.*)

Zelenus says, "Baptism signifies dipping and also sprinkling.†

Walker says, chap. 3, (his DOCTRINE OF BAPTISMS, printed at London, 1678, now lies before me,) "I find nine Latin words used to express the import of baptizo, to wit: *mergo, immergo, tingo, intingo, lavo, abluo, madefacio, purgo, mundo*." To immerse, to plunge, to tinge, to color, to sprinkle, to wash, to moisten, to purge, to cleanse.

Zanchius says, "Baptizo doth as well signify to dye, and simply to sprinkle (*lavare*) as to immerse."‡

Bucanus says, "Baptizo signifies to immerse, to tinge, to wash, (*abluere*)."§

Maldonet says, "With the Greeks BAPTIZO signifies to dip, to wash, to wash oft, (*lavare, abluere*,) and as Tertullian uses to turn it, to tinge, wet or dye."||

Bonaventure says, "Baptizo in Greek signifies as much as *Lavo* in Latin; i. e. to wash or sprinkle."¶

Peter Martyr says, "Baptizo signifies not only to dip, but in any way to tinge or wet."**

Whitaker says, "The word Baptizo signifies not only to immerse, but also to tinge or wet."††

Vorri long says, "*Baptizo* in Greek, is the same that *lavo* is in Latin. Properly speaking, it signifies nothing (*nisi lotionem*) except washing."‡‡

Alstedius says, "The term baptism signifies both immersion and sprinkling, (*aspersioem*) and of consequence ablution.§§

Mastricht says, "Baptism signifies washing, either by sprinkling or dipping."|||

Tertullian, who lived in the second century, within 100 years of the Apostles, an eminent man, says "that baptizo means not

* Com. Loc. de Baptismo. pp. 157, 158.

† Wall, Hist. In. Bap. Part II. Chap. 9.

‡ Cultu. Dei. Lib. 1. Chap. 16.

§ Loc. Com. 47, p. 605.

|| Matt. 28 : 19.

¶ Walker's Doc. Bap. Chap. 3. As *Lavo*, to sprinkle, is one of the uniform definitions of Baptizo; some of the advocates of immersion have recently urged that Foster, one of their own number, says "*Lavo* is only a distant and consequential meaning of Baptizo;" as though the opinion of Foster would set aside the established meaning of this troublesome word.

** In Rom. Chap. 10.

†† Reed's Apol. p. 114.

‡‡ P. Works, Lib. IV.

§§ P. Encyclopedia Lib. 25, Sec. 3. Loc. 40.

||| Wall, Part 2. Chap. 9.

only to immerse, but also to pour, (*mergere non tantum, sed et perfundere.*)”* He defines baptizo also by the Latin word *tingo*, which the best Latin Dictionaries define to dye, color, stain, sprinkle, imbue, &c.

Paræus says, “Baptism, with the Greeks, imports any washing or cleansing, whether it be done by dipping or sprinkling.”†

Ursinus renders “Baptismos, washing as well as dipping.”‡

Trelactius says, “Baptism, according to the etymology of it, signifies commonly any kind of ablution or cleansing.”§

Wolledius says, “Baptism signifies dipping and sprinkling, and by consequence ablution or cleansing by washing.”||

Peter Lombard says, “Baptism signifies intinction, i. e. a washing of the body ; (*ablutio.*)”¶

Danæus says, “Baptism signifies not only immersion, but also lotion and ablution ; and not only are they baptized who are wholly dipped in water, but they that are tinged or wetted with water.”**

Thomas Aquinas says, “Baptism may be given not only by immersion, but also by affusion of water, or sprinkling with it.”††

Fealty says, “Christ nowhere requireth dipping, but only baptizing ; which word Hesychius, Stephanus, Scapula, and Buddæus, those great masters of the Greek tongue, make good by very many instances out of the classic writers, importeth no more than ablution or washing.”‡‡

Calvin says, “Whether the person baptized be wholly immersed, and whether thrice or not, or whether water be only poured or sprinkled upon him, is of no importance.”§§

Beza says, “They are rightly baptized who are baptized by sprinkling.”|||

Wall says, “The word Baptizo in Scripture signifies to wash in general, without determining the sense to this or that sort of

* De Anima. Cap. 10.

‡ P. 26, Explic. Catech. Ques. 69.

|| Chris. Theol. Lib. I. Chap. 23.

** P. 26. Responsio ad Bellarum. Tom. de Sacram. Cap. 1.

†† Wall, His. In. Bap. Part II. Chap. 9, p. 466. See also the Works of Aquinas printed at Venice in 1483.

‡‡ Leigh, Critica Sacra.

||| Traet Theol. Vol. III. p. 195.

† In Heb. 9 : 10.

§ Insti. Lib. 2, Cap. de Baptismo.

¶ Walker’s Doc. Bap. Cap. 6.

§§ Institu. Vol. 3, p. 343.

washing." And "to *baptize* is a word applied in Scripture, not only to such washing, as is by dipping into the water the thing or person washed; but also to such as is by pouring or rubbing water on the thing or person washed, or some part of it."*

Owen says, "Baptism is any kind of washing, whether by dipping or sprinkling."†

F'avel says, "The word baptize signifies as well to wash as to plunge. A person may be truly baptized who is not plunged."‡

Tilenus says, "If we regard the etymology of the word baptism, it signifies dipping and also sprinkling."§

Kecherman says, "Baptism signifies either immersion, or washing, or pouring (*perfusionem*)."||

Dæderlain says, "The power of the word baptizo is expressed in washing or performing ablution, (*in lavando, abluendo*) on which account we read of the baptism of cups, pots, tables, &c. Mark 7 — 8."¶

Morus says, "To baptize is in a solemn manner to immerse one in water, or to pour water upon him."**

Lightfoot says, "The word baptism does not always denote immersion, but sometimes washing only, or even sprinkling."††

Cogswell says, "Baptizo signifies to wet with water partially as well as totally, and by sprinkling as well as by immersion. The words immerse and immersion are not to be found in the Bible."‡‡

J. Wickliffe says, "Nor is it material whether persons are dipped once or three times, or whether water is poured upon their head."§§

Lynwood says, "Dipping is not to be accounted of the essence of baptism, but it may be given also by pouring or sprinkling."§§

Musculus says, "It is free for the church to baptize either by dipping or sprinkling."|||

The Westminister Assembly affirm that "Baptism is rightly administered, by pouring or sprinkling water upon the person."¶¶

* His. In. Bap. Part II. Chap. 8, p. 433.

† Com. Heb. IX: 10, p. 572.

‡ Works, Vol. 2. p. 432.

§ Disput. de Baptismo, p. 883.

|| Theol. Sys. Disp. 37.

¶ Institut. Theol. Chris. Vol. II. p. 748.

** P. p. 29, Commentaries Ex. His. Vol. II. p. 491.

†† Reed's Apo. p. 114.

‡‡ Theol. Class Book, p. 166.

§§ Wall's His. In Bap. Part II. Chap. 9, p. 469.

||| Wall, p. 471.

¶¶ Vid. Cat.

Dr. Doddridge, who had strong partialities for immersion, says, that "Baptizo may signify any method of washing, and is sometimes used in Scripture for washing things which were not dipped in water, but on which it was poured : as Luke 11 : 38 ; Mark 7 : 4."*

Adam Clarke says, "Baptizo, it is certain, means both to dip and to sprinkle."†

Pool says, "Baptizo does not always denote immersion, but sometimes washing only, or even sprinkling."‡

Barnes says, "Baptizo signified originally to tinge, to dye, to stain." He says, "It cannot be proved from the Old and New Testaments that the idea of a complete immersion ever was connected with the word, or that it ever in any case occurred."§

Prof. Stuart, after a full examination of the meaning of Baptizo, says, "I do consider it quite plain, that none of the circumstantial evidence" [in the Bible] "proves immersion to have been exclusively the mode of Christian baptism, or even that of John. Indeed I consider this point so far made out, that I can hardly suppress the conviction, that if any one maintains the contrary, it must be either because he is unable rightly to estimate the nature or power of the Greek language ; or because he is influenced in some measure by party feeling ; or else because he has looked at the subject in only a partial manner, without examining it fully and thoroughly."||

President Dwight, that most acute Greek scholar, says, "I have examined almost one hundred instances in which the word baptizo and its derivatives are used in the New Testament, and four in the Septuagint, and to my apprehension it is evident that the *primary* meaning of the word baptizo is *cleansing*." Again, says he, "according to the great body of learned critics and Lexicographers, Baptizo means originally to *tinge, stain, dye, or color*; and when it means *immersion*, it is only in a secondary and occasional sense." He says that "*tinge, dye, stain or color* was the *original, classical* meaning of the word ; and in many instances, it cannot be made, without obvious impropriety, to signify immersion ; and in others, it cannot signify it at all."¶

Clarke, that learned biblical critic affirms ; "To say that

* See Vol. II. p. 376.

† Synop. on Mark.

|| Bibli. Reposi. pp. 337, 338.

† Com. on Matt. 3: 6.

§ Com. on Matt. 3: 6.

¶ Theol. Vol. V. p. 331.

sprinkling is no gospel baptism is as incorrect as to say immersion is none. Such assertions are as unchristian as they are uncharitable. Those who are dipped in water in the name of the Trinity, I believe to be baptized. Those who are washed or sprinkled with water in the name of the Trinity, I believe to be equally so; and the repetition of such baptism I believe to be profane.*

Lathrop says, "In the New Testament we find clear and direct evidence, that the word baptizo signifies to pour and sprinkle."†

Hemmenway says, "Washing or wetting is the first and original import of baptism."‡

I need not proceed in these quotations. This list might be greatly enlarged with such names as Luther, Melancthon, Witsius, Walker, Henry, Hopkins, Sweet, Edwards, Vossius, Reed, Worcester, and many other Greek scholars of the first eminence, who have shown that baptizo signifies *affusion* as well as immersion; but I have no time to quote further. I have now given you the opinion of sixty eminent men, and distinguished Greek scholars, Lexicographers, Critics, and Theologians; men who have lived during seventeen centuries—and with united voice they declare positively and explicitly that the *original, primitive* meaning of baptizo is *affusion* as well as immersion. The testimony of these men will certainly have weight with all unbiased minds, and must settle the question before us.§

* Com. Mark 16; et Matt. 3: 6.

† Dis. Chris. Bap. p. 15.

‡ Reed's Apol. p. 121.

§ How do the advocates of exclusive immersion meet all this testimony? I answer: they affirm that baptizo means immersion. Let us examine some of their witnesses. They quote Beza to testify that "Baptizo signifies immersion." This is true; but not the whole truth. Beza says, "Baptizo signifies immersion;" but he adds, "they are rightly baptized who are baptized by sprinkling." So they quote Calvin to say "that Baptizo signifies to immerse, and it is certain that immersion was the practice of the ancient church." This is true. But in the same sentence, (see Institutes, Book 4, Chap. 15, Section 19:) he says, "Whether the person who is baptized be wholly immersed, and whether thrice or once, or whether water be only poured or sprinkled upon him is of no importance." Calvin never says that Baptizo means nothing but immersion; nor, that immersion was the only mode practiced by the ancient church. Again, they quote Leigh to say "that Baptizo signifies plunging." This is true; but not the whole truth. Leigh adds, (his *Critica Sacra* lies before me) "yet baptizo is taken more largely for any kind of washing, where there is no dipping at all." This is a specimen of quotations by their standard authors.

Having seen what Lexicographers, Critics, and Theologians affirm; we will now examine the import of baptizo as used by ancient Greek writers.

Plutarch, who was born in Greece and died about year A. D. 140; in his life of Theseus, quoting the Sibylline verse concerning the city of Athens, says, "Thou mayest be baptized, O bladder, but it is not permitted to thee to go under the water." (*Aschos baptize, de toi themis esti.*)* Plutarch here uses baptizo to denote a partial wetting.

Another way in which the advocates of exclusive immersion meet our testimony is, by affirming that Pædobaptist authors admit baptizo signifies to *immerse*. This is true; we do admit it signifies to immerse. But it signifies also to *pour*, to *wash*, to *sprinkle*. And this is the universal testimony of Pædobaptists.

Again; they assert, that if baptizo signifies *pouring*, it must *always* signify pouring; and then they substitute baptize for *pour* in such passages as these: "baptize the blood of the bullock," — "baptize out dust," &c.; just as though, because one signification of baptize is to pour, therefore, it must always be used to signify pour. Really; this is a mere subterfuge.

Again; they say, "Had baptizo been translated immersion, in the New Testament, there would have been no dispute about its meaning." I reply: had baptizo been translated *affusion*, would there have been any dispute about its meaning?

Again; they sometimes say that baptizo has but one meaning, and that this is immersion. I reply: no man acquainted with the use of language will attempt to defend this position. Every Lexicon, in every language on earth, will contradict and overthrow it. Most words have one generic meaning truly; but their specific meanings are numerous, often twenty, thirty, fifty. Nearly every important word has several meanings. In the Hebrew, the same word sometimes has meanings directly opposite to each other. This is true to some extent of the Greek, Latin and English — probably of all languages. The specific meaning of a word in a given location, must be learned from the connection in which it is used. Take the word *travel*. The generic meaning is, to pass from one place to another. But the use of this word, does not designate the *mode* of performing the act. Whether it be by *walking* — on *horseback* — by *stage* — by *steamboat*, or some other mode, must be learned from the connection in which the word is used. Suppose a philologist should assert that *travel* has but one meaning — that it means nothing but to ride on horseback; how long could he sustain his credit among sensible men? Apply these remarks to the words *print* — *put* — *spin* — *go* — *determine*, and a thousand others. Apply them to baptizo; baptizo signifies the application of water or other fluid to a person or thing; but the *quantity* to be applied — or the *mode* of application is not designated. These must be learned by the connection and circumstances in which the word is used. To say that baptizo means nothing but immersion — and this, on the supposition that words have but *one* meaning, is to contradict all usage, and all analogy — and if the principle were carried out, it would well nigh destroy the beauty and copiousness of all language. These methods of meeting our argument — far from overturning — confirm it, and show that it is impregnable.

* See Pond, p. 30.

So in Judith, (12 : 7,) written several hundred years before Christ, it is said, Judith went out "in the night and baptized (*ebaptizeto*) herself in the camp, by or *at* the fountain of water." The circumstances of this case, forbid the idea that Judith plunged herself into the fountain. She washed herself in the midst of the camp *by* or *at* the fountain ; and this *washing* is called baptism.

So Tertullian, who lived within 100 years of the Apostles, speaking of a man who had been baptized, says, "Who will accommodate you, a man whose penitence is so little to be trusted with one *sprinkling* of water? (*asperginem unam aque.*)"* This shows, both what was the opinion of Tertullian, and also that sprinkling was a mode of baptism then practiced.

Origen, a celebrated Greek writer, born within one hundred years of the Apostolic age, who suffered martyrdom at 69 years of age, "represents the wood on the altar, over which water was *poured* at the command of Elijah, (1 Kings 18 : 33,) as having been baptized," (*baptizo.*)† This baptism was performed by *pouring* — this none can doubt. And thus we have the opinion and usage of Origen, that *baptizo* means affusion.

Lactantius, a noted Christian, born in the third century, says Christ received baptism, "that he might save the Gentiles by baptism, that is, by the distilling of the purifying dew: (*purifici roris perfusione.*)"‡ The water of baptism is here represented as *falling* like the dew. Can anything be more expressive?

Cyprian, a distinguished martyr of the Christian church, who lived within one hundred and twenty years of the Apostles, understood the prediction in Ezekiel 36 : 25 ; "I will sprinkle clean water upon you, and ye shall be clean," as having reference to Christian baptism.§ Jerome, and other distinguished fathers of that age, were of the same opinion.

Clemens Alexandrinus, who lived within fifty years of the Apostles, says of a backslider whom the Apostle John was the means of reclaiming, "He was *baptized* a second time, *with tears*;" a most emphatic expression to show that *baptizo* means *affusion*.||

* P. p. 33. De pœnitit, Cap. 6.

† Wall, part. 2.

‡ Opera Lib. 4, Cap. 15.

§ Wall's His. In. Bap. Part II. Chap. 9, p. 464.

|| Eusebius Eccl. His. Lib. III. Cap. 20. Edition of 1672, which now lies before me.

Athanasius, another of the early fathers, who suffered severe trials, and was finally a martyr, speaks "of the *baptism of tears*."*

Gregory, another father, says, "I know of a fourth baptism, that by martyrdom and *blood*; and I know of a fifth, that of *tears*."*

Basil, another father, says of a martyr, "He was baptized with his *own blood*."*

The author of the Responses to Antiochus, (attributed to Athanasius,) says, "God hath granted unto man three purging baptisms; that of water, that of the testimony of one's own *blood*, and that of *tears*."†

Wall, (Part II, Chap. 6, pp. 359, 360 and elsewhere,) shows that to speak of baptism with tears and blood, was common and favorite phraseology with the early Christians. It is plain that they used this language, (whether understood literally or figuratively,) to denote an affusion with tears and blood; hence it is certain they understood baptizo to signify affusion.

These testimonies, (many others might be added,) show beyond all dispute, that the Greek writers, fathers, and martyrs, both before Christ, and in the Apostolic and subsequent ages, understood and used baptizo to signify *affusion*. We have now examined the meaning of baptizo, at some length, by citing numerous standard authorities, and by tracing its general use among early and learned Greek writers. The conclusion is irresistible and certain, that baptizo, with its derivatives, does signify affusion as well as immersion. This conclusion places the views of the mode of baptism we advocate upon an immovable basis.

But the most satisfactory source of learning the meaning of this word, is the Bible. In what sense is *baptizo* used by the sacred writers? If they use it to signify *affusion*, i. e. *sprinkling* or *pouring*; neither misrepresentation, nor confident, unsupported assertions, nor ridicule, can alter the meaning; it will stand, while the world endures.

Let us now examine the meaning of baptizo, as used in the Bible. I begin

1. With Acts 1: 5. Saith Luke, "John truly baptized (*ebaptisen*) with water, but ye shall be baptized (*baptisthesethe*) with the Holy Ghost not many days hence." Luke says,

* Walker, Cap. 6.

† Walker's Doc. Bap. Chap. 6.

a few days after, (2 : 2—4,) “And suddenly there came a sound from heaven, *as* of a mighty rushing wind, and *it* (the sound) filled all the house where they were sitting. And there appeared unto them cloven tongues *like as* of fire, and it [the tongue, or Spirit signified thereby] *sat upon* each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance.” And Peter, one of the Apostles, standing up, assured the multitude that this was the very thing foretold by the prophet Joel ; to wit, “Saith God I will *pour out* of my Spirit upon all flesh.” Now look at these facts ; Luke says, John baptized *with water*, but ye shall be *baptized with* the Holy Ghost, not many days hence. He says, a few days after, the Holy Ghost *sat upon* them, and they were *filled with* the Holy Ghost : and Peter affirms that this was the very *pouring out* of the Holy Ghost spoken of by Joel. Now if Luke and Peter were Pædobaptists, as no doubt they were, and it was their design to show that baptizo means *pouring*, could they have chosen stronger language ? The advocates of immersion attempt to set aside the argument from this passage, by asserting that the Holy Ghost filled the house so full that the disciples were immersed in the Spirit. But Luke says no such thing. He says the *sound* filled all the house — and that the Spirit sat on each of them ; and *they* (not the house) were filled with the Holy Ghost. And this was done, as Joel had foretold it would be, by *pouring*. Here then, Luke, Peter and Joel agree together in showing that one meaning of baptizo is to *pour*. In this case, there can be no mistake. That Luke uses baptizo to signify *pouring* is proved as unanswerably, as any proposition can be proved. Some of the advocates of immersion assert, indeed, that the baptism of the Holy Ghost is a figurative expression. To this assertion, I reply : it is perfectly immaterial, so far as our present inquiry is concerned, whether this baptism be literal or spiritual. The sacred penmen in speaking of this *affusion* of the Spirit, call it *baptism*. Hence, in their opinion, baptizo signifies *affusion*. The advocates of immersion may talk about figurative language ; but here the truth stands out “clear as the light, and firm as the pillars of heaven.”

2. Again ; see Acts 11 : 15, 16, where Peter gives an account of his preaching to Cornelius and his friends, and of what then took place. Says he, “And as I began to speak, the Holy Ghost

fell on them, as on us, at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized (*baptisthesesthe*) with the Holy Ghost." That the Holy Ghost *falling on* these converts, is equivalent to his being *poured upon* them, is plain from the narrative of this same matter by Luke, who says, (10: 44, 45,) "While Peter yet spake these words, the Holy Ghost *fell on* all them which heard the word. And they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was *poured out* the gift of the Holy Ghost." Any plain man can understand these words of Peter. The Holy Ghost was *poured upon* the people there, and Peter says he called to mind that promise then fulfilled; to wit, "Ye shall be *baptized with* the Holy Ghost." If Peter had said, baptizo means *to pour*; it would not be stronger to this point, than the language he actually used. According to the Apostle Peter, then, baptizo means *affusion* or *pouring*. Till better authority be produced, dear friends, we must bow to this. The argument here is perfectly simple, and may be examined by any plain man, who can read our English Bible. When Peter here tells us that he considers *pouring* to be *baptism*, all the assertions and confidence of the whole world, cannot persuade us against his word.

3. Again: see Mark, 7: 4. "And when they come from the market except they *wash* (*baptisontai*) they eat not." See also Luke 11: 38. "And when the Pharisee saw it, he marveled that Christ had not first *washed* (*ebaptisthe*) before dinner." Was this *washing* before eating, (which Mark and Luke here call baptizing,) an immersion of the whole body in water; or was it the washing of parts of the body, (as the hands and face,) by *pouring* or putting the water upon them? Plainly, the latter. Pouring, or applying the water by affusion in some form, is the common and uniform mode of washing. Moreover; it seems to have been a custom among the Jews to have water *poured upon* their hands, when they washed, or as Mark and Luke say, *baptized* themselves. This word baptizo, rendered *wash*, is used here by Luke in the passive voice; which indicates that the water was applied, (as was probably customary,) by another person. Hence, (in 2 Kings 3: 11,) we find this expression, "Here is Elisha the son of Shaphat, which poured water on the

hands of Elijah." Wherefore, in these two passages, it is very clear that Mark and Luke use the word baptizo to signify affusion ; that is pouring.

4. Again : see Mark 7 : 4. "And many other things there be which they have received to hold, as the *washing* (*baptismous*) of cups and pots, brazen vessels and tables," or couches. Was this washing, (which Mark calls baptizing,) these articles, performed by immersing them, or by *pouring* the water upon them ? What is the common method ? Is it by immersion, or by affusion ? Cups and pots may be immersed, though even this is rarely done in washing them ; but in most families, it would be inconvenient, and in some impossible, to immerse brazen vessels and tables or couches. Did you ever know a table to be washed by immersion ? And is this the common mode ? Can we find a particle of proof that immersion was the Jewish mode ? Is it not plain to every unbiased mind that Mark uses this word (*baptismous*) to denote affusion ?

5. Again : see Heb. 9 : 10. "Which stood only in meats and drinks and *divers washings*; (*diaphorois baptismois.*") The mode of these divers baptisms is explained in the context. The Apostle shows, in the following verses, that he means the various modes of ceremonial cleansing that were enjoined under the law — the principal and most frequent of which was *sprinkling*. Saith he, "The blood of bulls and of goats and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh — for when Moses had spoken every precept to all the people according to the law, he took the blood of calves, and of goats, with water, and scarlet wool, and hyssop, and *sprinkled* both the book and all the people. "Moreover he *sprinkled* likewise with blood, both the tabernacle and all the vessels of the ministry. And almost all things are by the law purged (cleansed) by blood," that is, the sprinkling of blood. Here Paul speaks of *divers baptisms*, and then illustrates them by reference to *divers sprinklings* ; the conclusion is irresistible and certain that Paul uses baptizo to signify sprinkling. If it had been his object to teach the church in all coming time that one meaning of baptizo is to *sprinkle*, could he have used stronger language ?

6. Again : see 1 Cor. 10 : 1, 2. "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers

were *under* the cloud, and all passed through the sea; and were all baptized (*ebaptisanto*) unto Moses in the cloud and in the sea." Paul here refers to the period when the children of Israel passed through the Red Sea, an account of which reads thus: (Ex. 14: 21—22,) "And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea *dry land*, and the waters were divided. And the children of Israel went into the midst of the sea upon the *dry ground*; and the waters were a *wall* unto them on their right hand, and on their left." All candid minds will agree that Paul, in the above passage, speaks of water baptism, and that the whole multitude of the Israelites, were really and truly baptized. The only inquiry now before us is, what was the *mode* of this baptism? It is certain they were not immersed in the Red Sea. Moses says expressly, they went between two walls of water upon the dry ground. The Bible says, several times, the ground on which they walked was *dry*. It is certain they were not immersed in the *cloud*. They were *under* the cloud, and walked on *dry ground*. How then were the children of Israel baptized, when they passed the Red Sea? We have reason for thankfulness that the Psalmist informs us: See Psalm 77. When, verse 20, "thou leddest thy people like a flock, by the hand of Moses and Aaron," (verse 16, 18) "the waters saw thee, O God, the waters saw thee; they were afraid; the depths also were troubled. The clouds *poured out* water; the skies sent out a sound; thine arrows also went abroad. The voice of thy thunder was in the heaven; the lightnings lightened the world; the earth trembled and shook." Here we learn that there was thunder, and lightning and *rain* — the clouds *poured out* water in rain upon the Israelites while they were journeying through the Red Sea; which the Apostle affirms was really and truly baptism. Look, my hearers, at these facts. Moses affirms that they passed through on *dry ground*. The Psalmist affirms that the clouds *poured out* water; and Paul affirms that the Israelites were then baptized. Hence this baptism was certainly administered by *pouring*, Paul being Judge. Paul decides the question, therefore, that baptizo signifies affusion. To his decision we cheerfully bow. If Paul was a Pædobaptist, as no doubt he was, and if he had made his best effort to teach us that baptizo signifies to *sprinkle* or to *pour*,

could he have used plainer and stronger language? The advocates of immersion, aware that Paul here uses baptizo to signify *affusion*, frequently fancy that the cloud somehow or other embosomed the Israelites as water envelopes a person immersed in it. Really; would they “consider a man duly baptized by his being placed between two cisterns of water, with another cistern suspended over his head.”*

Other cases might be cited; but it is unnecessary. The cases now examined, settle the position that baptizo is used in the Bible, sometimes at least, to signify *affusion*. Look at these cases, my friends, dispassionately and in the fear of God. Is it not certain, that when Luke says the people were baptized with the Holy Ghost, he used the word baptizo to signify *affusion*? — that when Peter affirms, that Cornelius and his friends, upon whom the Holy Ghost *had fallen* and been *poured out*, were baptized; he uses the word baptizo to signify *affusion*? — that when Mark and Luke tell us the Jews washed before dinner, and call this washing baptism; they use the word baptizo to signify *affusion*? — that when Mark, informing us it was the custom of the Jews to wash their tables and other furniture, and calls this *washing, baptism*; he uses the word baptizo to signify *affusion*? — that when Paul explains *divers washings*, to mean *divers sprinklings*, and calls these washings, baptisms; he uses the word *baptismos* to signify *affusion*? — and that, when Paul says the children of Israel were baptized under the cloud, (and the Psalmist explains this baptism by affirming that this cloud *poured out* rain upon them,) that Paul uses baptizo to signify *affusion*? I repeat; is not all this certain, and plain? Here then, we have the word baptizo used by Mark, and Luke, and Peter, and Paul, to signify, beyond all doubt, *affusion* — that is, *pouring* and *sprinkling*. What possible evidence can we have, to support any position, stronger and clearer than this? These witnesses un-

* Adam Clarke, (see his comment on this passage at the end of Mark 16,) says, “Paul clearly spoke of being baptized in the cloud with a direct eye to the moisture which it contained. In this view the thought is strictly just; in any other view it would be unintelligible. It follows then, Paul being judge, that to be *sprinkled* is to be baptized.” “Why should we doubt that this was said by Paul for the express purpose of providing means for terminating in its proper time a vexatious dispute? I am persuaded that when the Apostle was taken to the third heavens, he saw, from that elevation, the whole series of the church’s future progress.”

derstood the meaning of the word baptizo — and they have testified truly and faithfully. For one, I must receive and abide their testimony.

It may be asked, do these witnesses never testify that baptizo signifies immersion? Suppose they do: (though this supposition may require proof:) but suppose they do use the word baptizo to signify immersion: they never, in a single instance, testify that baptizo means nothing but immersion — no — never. On the other hand they testify, by their *use* of the word, that baptizo, sometimes at least, signifies *affusion* — that is, the act of *pouring upon*, and *sprinkling*.

To the foregoing arguments, I add *three* interesting facts.

The *first* fact is, the translators of the Bible have not rendered *baptizo*, to *immerse* or *dip*, in a single instance in the New Testament; though the word is used about eighty times. Wherever they have translated it, (as they have done in some instances,) they have translated it *wash*, or some word that does not necessarily signify a total immersion. Generally they have only transcribed the word, giving it the English form *baptize*. They have never translated it *immerse*. And why was this? Did they not *know* the meaning of baptizo? Then they were unfit for their great undertaking. Did they know the meaning, and not choose to give it? Then they weakly and wickedly shrunk from the duty they undertook. But the translators of the Bible were neither *ignorant* nor *wicked* men. They *knew*, and *did* their duty. Why then did they not translate baptizo into English? Because there is no word in English that fully, and precisely, and in all cases, answers to it in signification. They did not translate it *sprinkle*, because they knew it does not always signify sprinkle. They did not translate it *pour*, because they knew it does not always signify pour. They did not translate it *immerse*, because they knew it does not always signify immerse. They did not translate it *wash*, because they knew it does not always signify wash. They knew it signifies the application of water or other liquid, either by *sprinkling*, *pouring*, *washing* or *immersing*, and as no one English word expresses this signification, they judged it best generally, to give it an English form and leave it untranslated; thus, like honest men, submitting it, as the sacred writers do, to every man's conscience to

practice that mode of baptism which should seem most proper, and be most convenient.

The *second* fact is, that if Christ and the Apostles had intended to confine us to one and the same mode of baptism, they might, and doubtless would have used words of the most definite signification. If they had intended to designate *immersion* as the only mode, they might have used the word *dupto*, which signifies unequivocally to *dip* or *dive under*. If they had intended to designate *sprinkling* as the only mode, they might have used the word *rantizo*, which signifies unequivocally to sprinkle. If they had intended to designate *pouring* as the only mode, they might have used the word *ekcheo*, which signifies unequivocally to pour. If they had intended to designate *washing* as the only mode, they might have used the word *louo*, which signifies unequivocally to wash. But when they speak of the ordinance of baptism, they do not use either of these words; they uniformly use the word *baptizo*, which, as we have seen, signifies to sprinkle, to wash, to immerse, to pour; and the irresistible conclusion from this remarkable fact is, that they did not intend to restrict the ordinance to any one mode of applying the water; but that every one might choose that mode which an enlightened conscience should show him to be most proper and significant.

The *third* fact is, that when *dipping* is spoken of in the New Testament, the word *bapto* (not *Baptizo*) is generally used. Thus: "He that *dippeth* his hand with me in the dish." Matt. 26: 23. "It is one of the twelve that *dippeth* with me in the dish." Mark 14: 20. "Send Lazarus that he may *dip* the tip of his finger in water." Luke 16: 24. "He it is, to whom I shall give a sop when I have *dipped* it." John 13: 26. "And when he had *dipped* the sop, he gave it to Judas Iscariot." John 13: 26. "And he was clothed with a vesture *dipped* in blood." Rev. 19: 13. In each of these cases of *dipping*, the Apostles have used the word *bapto*, and not *baptizo*. This is a remarkable fact. If, as the advocates of exclusive immersion assert, the only meaning of *baptizo* is to *dip*, why do the Apostles always use another word when they wish to convey the idea of total *plunging*? The fact that when they speak of *dipping* they use another word, furnishes conclusive proof that they do not consider the only meaning of *baptizo* to be immersion.

Let me now briefly recapitulate. On this second head of our

discourse, I have shown first, from the testimony of the best Lexicons, and the most renowned Greek scholars, both ancient and modern, that one prominent meaning of baptizo and its derivatives is affusion. I have shown secondly, from a number of Scripture texts, that the writers of the New Testament use the word baptizo and its derivatives to signify *affusion*; and they use this word in such connection and with such appending circumstances, that no room is left for an unbiased mind to doubt their design thus to use it. I have remarked also, that the translators of the Bible have never rendered the word baptizo, to *immerse*; — that if Christ and the Apostles had intended to designate immersion as the only mode of baptism, they might, (and doubtless would,) have used a word of most definite signification to that purpose; — and that when dipping is spoken of in the New Testament, another word (not baptizo) is used. These are deeply interesting facts; and strongly corroborative of the main argument.

So far, then, as the meaning of a word can be settled by *lexicons* — by the testimony of eminent *Greek scholars* — and by the *usage* of profane and inspired writers, (and they furnish the highest possible authority,) it is settled that one prominent meaning of the word baptizo and its derivatives is *affusion* — that is, the act of *pouring* upon or *sprinkling*. This conclusion proves that our Pædobaptist views of the *mode* of baptism, are in agreement with the word of God, and rest on an immovable basis. Amen.

LECTURE II.

MODE OF BAPTISM.

ATTENDING CIRCUMSTANCES.—ALLUSIONS AND ECCLESIASTICAL HISTORY.

MATT. XXVIII. 18, 19,

IN proof of our position that affusion is a valid mode of gospel baptism, we urge,

III. The CIRCUMSTANCES attending those cases of Christian baptism which are recorded in the Bible.

On this point, the advocates of immersion are bound to show, that *all* the attending circumstances of *all* the cases recorded, prove that *immersion* and nothing else is baptism. If these circumstances show that *sometimes*, or even in a *single instance*, *affusion* was the mode, then our position is established. If in the sequel, it shall appear that the attending circumstances furnish no positive proof that immersion was the uniform mode—and if they furnish a probability that this mode was not practiced in any case—and if especially these circumstances show that *affusion* was the mode generally, or even occasionally practiced: then our position is established, and that of our opponents overthrown.—Now I affirm, and shall show, that the attending circumstances, furnish no positive proof that immersion was the mode practiced in a single instance—while in *most* of the cases recorded they show clearly that *affusion* was the mode—and in all the other cases, that this was probably the mode.

I. I begin with the Baptism of John—not because this was Christian baptism, but because the advocates of immersion depend much upon it. The following facts show that John's baptism was not Christian baptism.

1. It was not instituted by Christ.

2. John did not baptize in the name of the Father, Son and Holy Ghost.

3. Some whom he baptized, afterwards received *Christian baptism*. See Acts 19.

4. His baptism was not under the Christian dispensation. He says the gospel dispensation was *near*; but it had not fully come when he was cast into prison.

5. John observed the ordinances of the Jewish dispensation.

6. Christ said the gospel dispensation was near, (not fully come,) both before John was put in prison and afterwards.

7. From the nature of the case, nothing but the death of Christ could set aside the *old* and introduce the *new* dispensation, — of course Christian baptism could not be instituted till after the crucifixion — and before that event, John's baptism was over and himself beheaded.

8. Christian baptism was instituted by Christ after his crucifixion and resurrection. See Matt. 28: 18, 19.

9. The Jewish dispensation was in operation till the death of Christ, which appears from the fact, that Christ observed the passover as one of the last acts of his life, before the crucifixion.

Though the gospel plan of salvation *began* to be unfolded both by *John* and by Christ previous to the crucifixion, as the day-spring announces the speedy approach of the sun, and appears before the full-orbed day is ushered in — yet the legal dispensation was not finished and the Christian dispensation fully introduced till Christ on the cross exclaimed, "It is finished!" and gave up the Ghost. Many commentators and theologians might be cited to this point, but the case is so plain it is unnecessary.

When Christ said, "It is finished," and gave up the ghost, then and not till then, the legal dispensation was closed, and the Christian dispensation commenced. Previous to the *death* of Christ, the Jewish ordinances were all in force; and John and Christ and believers generally observed them, till that event introduced the Christian dispensation — soon after which, our blessed Lord instituted Christian baptism. These are Bible truths: and if any of the advocates of exclusive immersion are unwilling to abide these plain truths; argument with them will have no force.

These facts show beyond all dispute, that John's baptism was not *Christian baptism*. Of course his baptism furnishes

no certain evidence on either side as to the mode of Christian baptism. But nevertheless, as the advocates of immersion place much reliance upon John's baptism, we will begin with the baptism of John.

What *mode* of baptism did John practice?

Mark 1: 5. "And there went out unto John all the land of Judea, and they of Jerusalem, and were all baptized of him in the river Jordan," &c.

John 3: 23. "And John also was baptizing in Enon, near to Salim, because there was much water there; and they came and were baptized."

John 1: 28. "These things were done in Bethabara, beyond Jordan, *where* John was baptizing."

Mark 1: 4. "John did baptize *in* the wilderness," &c.

Matt. 3: 11. Said John, "I indeed baptize you *with* water unto repentance; but he that cometh after me, &c.; he shall baptize you *with* the Holy Ghost and *with* fire."

Acts 1: 5. "For John truly baptized *with* water, but ye shall be baptized *with* the Holy Ghost not many days hence."

Matt. 3: 13—16. "Then cometh Jesus from Galilee to Jordan unto John to be baptized of him. But John forbade him, &c. — And Jesus said, Suffer it to be so now; for thus it becometh us to fulfill all righteousness, [every institution.] Then he suffered him. And Jesus, when [i. e. after] he was baptized, went up straightway out of [or *from*] the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him."

In view of these passages, what mode did John practice? Can any plain, unbiased man say that it is *certain* John practiced any uniform mode? or if he did, what that mode was?

Because it is said, "They were baptized of him in the river Jordan," some suppose that his mode was immersion. But this is mere supposition. Let us look at the case. Has the word *in* here any certain reference at all to the mode? Does it not refer rather to the *place* where he baptized? John baptized *in* the wilderness — *in* Bethabara — *beyond* Jordan — *in* Enon. In these passages it is obvious the word *in* has reference to the *place* where John baptized, and not at all to the *mode* of his baptism. As John baptized *in* the wilderness — *in* Bethabara — *in* Enon; — so also on another occasion, he baptized *in* the river

Jordan — or *at*, *by*, or *with* the river Jordan. This Greek preposition *en*, here rendered *in*, is frequently rendered in the New Testament *at*, *by*, and *with*, as well as *in*. *En* is rendered *at* more than 100 times, *with* 150 times, *by* about 100 times in the New Testament. If this rendering were adopted, as it might be with perfect propriety, in the above passages, it would read, they were baptized of him *at* the river Jordan — or *by* the river Jordan — or *with* the river Jordan. And if the passage were thus rendered, would any plain man ever have supposed it referred to the *mode* of baptism? Would not all have agreed that the sole reference was to the *place*?

But it is said, John baptized *in* or *at* Enon, “because there was much water there.” — It is asked, does not this prove that the *mode* was immersion? By no means. It might be asked, why did the king of Assyria, (2 Chron. 32,) need much water, though he did not baptize at all? Plainly for the people and the beasts that were with him. It may be asked also, why are camp-meetings always located near much water? Plainly for the accommodation of the people and their beasts. John baptized *in* the wilderness — *in* Bethabara — *beyond* Jordan — and *in* or *at* Jordan — and as the people flocked to him by thousands and tens of thousands, (perhaps hundreds of thousands,) he located himself at Enon, because there was much water there for the accommodation of the vast multitudes that followed him. Much water was necessary, not for immersion, but to supply the immense multitude, and their beasts, by means of which they had assembled from all parts of Judea, and from Jerusalem, itself some fifty miles distant. Now suppose it should be said, a camp-meeting was held last September in P., “because there was much water there,” would any mortal suppose from this expression that the sole or principal object of meeting in that place, was to immerse the people? Certainly not. Hence the expression, “because there was much water there,” furnishes no conclusive nor even probable proof that John baptized by immersion.

Let us now see how strongly the circumstances attending John's baptism favor the belief that his mode was *affusion*. Says he, “I baptize *with* water; he that cometh after me shall baptize you *with* the Holy Ghost and *with* fire.” If John practiced immersion, this passage would be thus paraphrased — “I baptize you by *immersing* with water; but he shall baptize you by

pouring the Holy Ghost upon you." The supposition that John immersed, destroys the force and beauty of the passage. Men are never spoken of in Scripture as immersed *with* or applied *to* the Holy Ghost — but the Holy Ghost is always represented as *poured, shed* or *sprinkled* upon them. If John practiced immersion, there was no significancy in the ordinance apparent. If he practiced *affusion*, the mode was significant and natural. Another question arises here. Was it possible for John, who did no miracle, to have baptized those vast multitudes in eighteen months, the duration of his public ministry, by immersion? No unbiased mind can believe it; whereas he might have accomplished it by affusion without difficulty.

Again: — Jesus, after he was baptized, "went up straightway out of the water, and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him." The expression, "he went up *out of* the water," it is urged by the advocates of immersion, favors the belief that Christ was immersed. And this belief is founded entirely upon the words *out of*. But if he went up *out of* the water, it furnishes no proof that he was immersed while *in* it. Besides, the word *apo*, here translated *out of*, as every Greek scholar knows, is usually translated, in the New Testament, *from*. In the first five books, it is translated *from* 235 times, and *out of* only 45 times; hence, according to the usage of the New Testament writers, there is five times the weight of evidence in favor of translating *apo*, *from*, rather than *out of*.

If then we read as Matthew wrote it, Christ went up *from* the water, these words do not furnish the least particle of evidence that Christ was immersed.

Again: what was the *object* of Christ's baptism? Saith he, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." Scott, commenting on this passage, says, "Jesus was *not* capable of those ends of baptism, for which it was administered to others; but he would honor it as the ordinance of God; and he would use it as a solemn *introduction* to his most sacred work and offices."

Adam Clarke, commenting on the passage, says, "Our Lord represented the High-priest, and was to be the High-priest over the house of God; now as the High-priest was initiated into his office by *washing* and *anointing*, so must Christ; and hence

he was baptized, *washed*, and anointed by the Holy Ghost. Thus he fulfilled the righteous ordinance of his initiation into the *office* of High-priest, and thus was prepared to make an atonement for the sins of mankind."

Another distinguished commentator says, "The Jewish priests were always consecrated at the age of thirty to their office, by solemnly pouring the oil upon their heads, and by cleansing with water. Christ was now about thirty years of age — as if the Holy Ghost intended to inform us why Christ was baptized at this time. Being of the tribe of Judah, he could not be consecrated by the priests at Jerusalem. This then was the time, undoubtedly, when Christ was consecrated to his offices of prophet, priest and king, and if John did it to "fulfill all righteousness," it was doubtless done by pouring water upon him, to represent the pouring of the oil by the priests — and at the same time the Holy Ghost descended upon him, and he was anointed by the Holy One."*

Says Cogswell, "John baptized Christ as an induction into the priestly office. All the priests," says he, "under the law were baptized, and thus inducted into office," at thirty years of age — the age which Christ had attained at the time of his baptism.†

Lathrop says, p. 32, "The baptism of Christ was evidently his public consecration to the ministry, on which he was now entering. He chose this ceremony of consecration, in conformity to the law of God, which had instituted a similar form for the separation of the High-priest to his office. And therefore he says, 'Thus it becometh us to fulfill all righteousness.' Also, p. 33, "The priests under the law were to enter on the public service of God at the age of thirty years; Christ, when he began to be about thirty years of age, was baptized. *They* were consecrated to their office by washing, (i. e. sprinkling,) with water, and by anointing with oil: *He* was publicly inaugurated into his ministry by baptism and the unction of the Holy Ghost."

Another commentator says, "In the opinion of many, the Savior, when baptized by John, was inducted into the Priest's office. When Aaron was consecrated to the office of Priest, Moses washed him with water and poured the anointing oil upon his head.

* Scrip. Direc. p. 16.

† Class Book, p. 167.

But Jesus, when consecrated, was baptized and anointed with the Holy Ghost sent down from heaven.”*

Reed, in his Apology, p. 211 and 213, says, “The law of Moses required that the Levites should be publicly consecrated, by a solemn rite of purification. Accordingly Moses took Aaron and his sons and washed, or baptized them, before the assembled nation. In conformity to this Levitical law, Christ was baptized by John, in the presence of many witnesses. — Thus he observed every *ritual*, as well as moral precept of God’s law. — The baptism of Aaron and his sons was inaugural. So was the baptism of Christ. It was his consecration and induction to public office. He was, hereby, legally called of God — anointed and authorized, as was Aaron, to undertake his official ministrations. — The sacred rite of consecration, administered by Moses, was performed by sprinkling the water upon them. This argument, I think, proves that Christ was baptized by sprinkling.”

Paul also teaches us, (Heb. 7,) that Christ was a *Priest*, not indeed after the order of Aaron, who sustained only one office, but after the order or similitude of Melchisedec, “who was not only a priest, but also a king;” which double office the Aaronic priesthood did not sustain. And Paul says Christ was a Priest, “not after the law of a carnal commandment;” i. e. not as succeeding one who was disabled or dead, according to the law which was directed to weak, carnal, perishing men; “but after the power of an endless life;” i. e. a Priest forever — one who never dies, and is never disabled — one who ever liveth to make intercession for us. Here then we have the assurance of Paul, that Christ was a Priest, who sustained also, as did Melchisedec, the office of king; and Scott, and Clarke, (with whom, so far as I have observed, all sound commentators agree,) affirm that he was initiated into the office of Priest, by baptism and the anointing of the Holy Ghost, which descended upon him. Hence the OBJECT of Christ’s baptism, was his solemn introduction into his priestly office. Now the Priests, as the Bible expressly assures us, were consecrated by purification with water and anointing with oil — and this purification was done by *sprinkling* — (See Numb. 8,) “And the Lord spake unto Moses, saying, Take the Levites and cleanse them — and thus shalt thou do unto them to cleanse

* Cottage Bible, note — in loco.

them — *sprinkle* water of purifying upon them," &c. When therefore Jesus told John that it became them to fulfill all righteousness, i. e. to observe every institution, he baptized him; and lo, the heavens were opened and the Spirit of God descended upon him. — And Luke says, God anointed him with the Holy Ghost, (Acts 10 : 38,) which descended upon him at his baptism. Thus Christ was baptized with water and with the Holy Ghost. — And in view of all these circumstances, can any unbiased mind doubt that the mode of Christ's baptism was by affusion? Some of the advocates of immersion may sneer at these truths, and talk about absurdities; but their sneers will not overturn the word of the ever-living God. We have the testimony of Moses, and Matthew, and Paul, that these things are so, and the testimony of these three witnesses is true and will stand forever.

We have before us now a full view of John's baptism. What mode did he practice? No man can say positively it was immersion, for this plain reason, there is no positive or probable evidence of it. But on the other hand, the circumstantial evidence is very clear and strong that he baptized by affusion. In the case of our blessed Lord, especially, the evidence is full and satisfactory that he was baptized by affusion.*

2. Let us now look at some cases of Christian baptism. — The first case of Christian baptism to which I ask your attention, is that of the three thousand, which occurred a few days after Christ's ascension, (Acts 2.) The Holy Ghost was poured upon that multitude — they were thus regenerated; and it seems they were baptized on the spot, that same day — and this was evidently done by twelve men, — the Apostles. Luke says expressly, (v. 14,) Peter stood there, "with the eleven" Apostles; and, (v. 42,)

* Many of the ancients were of opinion that John baptized by pouring. Aurelius Prudentius, who wrote 290 years after the Apostles, (Walker's Doc. Bap. chap. 10,) represents John as baptizing by pouring, (*perfundit fluvio.*) — Not long after, Paulinus, bishop of Nola, says, "John Baptist washed away the sins of believers, (*infusis lymphis,*) by the pouring of water." Numerous ancient pictures represent Christ as having been baptized by pouring. Bernard speaks of John as having baptized his Lord after this manner; — Lightfoot says, "As it is beyond a doubt that John took those whom he baptized into the river, so it is scarcely less certain that he there sprinkled them with water." — (Com. on Luke 3 : 16.) — One of our missionaries, who has lately visited the place, where tradition says John baptized Christ, relates that while there, some of the company went down into the water and were baptized by kneeling and having water poured upon them, as it was believed John baptized Christ.

he says the three thousand continued steadfastly in the Apostles' doctrine. Not an intimation that any ministers but the twelve Apostles were concerned in the transactions of that day. Now what was the mode of baptism then practiced? Was it immersion or affusion? Look at the attending circumstances. The occasion was unanticipated. Probably at sunrise that morning, not an individual thought of being baptized. The people were principally strangers from different and distant countries. Parthians, Medes, Elamites, dwellers in Mesopotamia, in Judea, Cappadocia, Pontus, Asia, &c. &c. They could have made no previous preparation for a change of garments. They could have no access to the Temple.* No public or private baths had been engaged, so far as we learn, nor could there be — for the whole city were violently opposed to the Apostles and their adherents; and they were many miles from both Jordan and Enon. There is not a word said, moreover, of their leaving the place where they were assembled: and under these circumstances the baptism took place that same day. The meeting began at the third hour, that is, nine o'clock. Several sermons were preached and many exhortations given; three thousand were converted and concluded to be baptized. — All this must have occupied several hours, not less than five or six — after which, three thousand were baptized in the midst of a great city, probably by twelve men; making 250 a piece, which, reckoning one in two minutes, would require between eight and nine hours. — Now, under all these attending circumstances, what was the mode? It seems utterly impossible that it was immersion. I cannot doubt that it was affusion; (there was time to have done it in this mode;) especially when I recollect that affusion is one prominent meaning of baptizo, and that the Apostles, and even these three thousand, had just been baptized or affused with the Holy Ghost; and I see not how any man who will lay aside his prejudices, and look at these circumstances candidly, can doubt that the mode

* The advocates of exclusive immersion tell us, that these baptisms might have taken place at the Temple, in the brass lavers, dipping room, and molten sea. But it is manifest, they were not assembled at the Temple, and could have no access there for such a purpose. Though subsequently it is said, "they continued daily in the Temple, and breaking bread from house to house," yet whoever will read the second, third and fourth chapters of Acts, will see that the idea that the transactions of the day of Pentecost took place at the Temple, is mere supposition.

of baptism in this case was affusion. There is not a particle of evidence that it was immersion.

3. The next case to which I ask your attention, is that of Paul, (Acts 9: 18, 19,) — “And immediately there fell from his eyes as it had been scales, and he received sight forthwith, and arose, and was baptized. And when he had received meat he was strengthened.” What was the mode by which Paul was baptized? Look at the attending circumstances so minutely described by Luke. Paul had been three days prostrated without food or drink, (and from the fact that Luke says, he was strengthened after he took meat,) it is evident that he was previously without strength. And when Ananias came and spoke to him, and assured him that he should be filled with the Holy Ghost; immediately there fell from Paul’s eyes as it had been scales, and he received sight forthwith, and arose — thus taking a proper posture — this, it seems, was all he did — no intimation that he even left the room or bedside — nay, it seems impossible for him to leave the room — he was not yet strengthened. — “He arose,” — this was all, and was baptized, and when he had taken meat, after his baptism, he was strengthened. These circumstances show positively and conclusively that Paul was baptized in that very room where he was. And what was the mode? To me, and I believe to every unprejudiced mind, it is plain that it was affusion. When I recollect that one prominent meaning of baptizo is affusion, and look at this circumstantial evidence, how can I doubt? How can any man doubt?

That Paul was baptized by affusion, is further evident from what he himself says, (Acts 22: 16.) He affirms, that Ananias (not God) called upon him “to arise, and be baptized, and wash away his sins,” calling on the Lord. And every man, nay, every child knows that washing does not ordinarily mean immersing. In washing we uniformly put the water upon us. This case of Paul’s baptism, then, settles the question. The water and the Holy Ghost were *poured* upon him. The advocates of immersion, knowing that all the circumstances of this case lie against their views, try to evade them by telling us that Paul says, “we are buried with him by baptism into death.” This is true indeed of all real Christians who put on Christ and die unto sin — who are born of the Holy Ghost and buried to the vanities and iniquities of the world — and who, relying wholly by faith upon the

death of Christ, are sanctified by the power of the Holy Ghost, and thus raised up from a carnal to a holy life. — But Paul says not a word, no never, about having been immersed at the time he was baptized there in that room by Ananias.*

4. Let us look next at the case of Cornelius, and his family and neighbors; (Acts 10: 44—47.) Peter preached to them the gospel, and “the Holy Ghost,” says Luke, “*fell on* all them which heard the word,” — “and the gift of the Holy Ghost,” he says, “was *poured out* upon them;” and Peter perceiving that they were thus baptized with the Holy Ghost, said, “Can any man forbid water that these should not be baptized, who have received the Holy Ghost?” This is a strong case, and the circumstantial evidence is entirely conclusive. Here is not a word said about going to a river, or pond — no hint about leaving the house, or of any preparation for immersion; — but only “can any man forbid water?” that is, evidently, “can any man forbid that water should be brought?” — this is the plain and obvious meaning — the idea which the form of words instantly suggests to every candid, unprejudiced mind. Moreover, the design and mode of baptism are both clearly exhibited in this account. Cornelius and his friends were baptized or affused with the Holy Ghost, and Peter assigns this as a reason why they should be baptized or affused with water. The baptism with the Holy Ghost was performed, Luke says, by affusion — to make the baptism with water significant, that also must be by affusion. Hence this case proves our position beyond all debate. The advocates of immersion cannot controvert this proof; and the method by which they usually attempt to do it, shows that they have no valid reason to offer. They usually retreat by saying there is no evidence here of infant baptism. — Very well. — We refer to this case to prove that affusion is the mode — not to prove that infants are subjects. — We have other and abundant Bible proofs of infant baptism.

* To evade the argument from this case of Paul’s baptism, our opponents sometimes tell us that he was immersed in a bath there, on the spot. And where do they find this? Luke the historian says nothing about a bath. A bath is never mentioned in the Bible in connection with baptism. Indeed, it is a remarkable fact, that we have no account in the Bible of any person’s going from the place where he was, to receive baptism. If he was at a river, he was baptized there. — If he was in a house — or sick-room — or jail — there he was baptized; — a conclusive circumstance that it was done by affusion.

5. Let us look next at the case of the Jailer ; (Acts, 16.) An earthquake shook the place — the Jailer was alarmed, astonished, and converted — and he and all his house were baptized straightway — that same hour — at midnight — it would seem in the outer room of the jail. The proof here is decisive, that they were baptized by affusion. It is utterly impossible to believe they were immersed. Is it credible that Paul and Silas left the jail in a clandestine manner at midnight, and went away to a river, regardless of the strict charge the jailer had received to keep them safely, and at a moment too when the whole city were in motion, having been aroused by an earthquake? In the morning they refused to go out, until conducted by the magistrates who had put them in, which was downright duplicity if they had been off to a river during the night. And the supposition sometimes made by the advocates of immersion that in that heathen prison, never before visited by a Christian minister, there was a pool for baptizing Christians, is too far fetched to merit a serious consideration. Can any plain, unprejudiced man look candidly at this case, recollecting that one prominent meaning of baptizo is affusion, and have a lingering doubt that the jailer and his household were baptized by affusion? The advocates of immersion sometimes throw out the insinuation that after the jailer and his family were baptized they *returned* to the house. But Luke says no such thing. The order of events as stated by Luke was this:— The earthquake occurred — the jailer sprang in and brought Paul and Silas from the inner prison, evidently into the outer prison — there the preaching, the washing their stripes, and the baptism took place — and the baptism being performed, he brought them into his house, which, it seems, was on the premises; perhaps one end of the jail building, and there he gave them meat. This is all perfectly plain, and it proves our position beyond controversy.

6. Let us look next at the case of the eunuch : (Acts, 8.) Because it is said, “ they went down into the water, both Philip and the eunuch, and he baptized him, and when they were come up out of the water, the Spirit of the Lord caught away Philip,” the advocates of immersion suppose that the eunuch was immersed. But admit they did go down into and come out of the water; it is begging the question to suppose that while in the water, the eunuch was immersed. Thousands who are baptized

at the present day go down into the water, a few inches deep, and are there baptized by pouring or sprinkling the water upon them while kneeling. One of the clergymen, and a number of the members of the Congregational and Methodist churches of this village, were thus baptized, and this is a common method. If, then, Philip and the eunuch went into and came out of the water, it furnishes no positive proof that he was immersed. But there is no certain evidence that they even stepped into the water an inch deep. The Greek word *eis*, here, (Acts 8 : 38,) rendered *into*, is very frequently, though not always, rendered *to* and *unto*. It is rendered *to* and *unto* 285 times in Matthew, Mark, Luke, John, and Acts; and the word *ek* is often, though not always, rendered *from*. This word *eis* is rendered *to* four times in this very chapter. The language of Luke then may read, (and the authority for this reading is undoubted,) they went down *to* the water and came up *from* the water. This is as two travelers on the road would naturally do, if they wished to baptize by affusion. There is another strong circumstance in this case. The eunuch was reading the passage, (Isaiah, 52 and 53; this was then all one paragraph, the division into chapters being of modern date,) where the Prophet describes the sufferings and mission of Christ. In this very passage, it was predicted among other things, that Christ, when he should come, would *sprinkle* or baptize many nations. The eunuch, being told that Christ had actually come and suffered all that was foretold, inquired, "what doth hinder me to be baptized? This Savior who was to sprinkle or baptize many nations has come, and I am one of them—let me be baptized." And they went down from the carriage to the water, and he was baptized; and to make the act correspond with the prediction, the mode must have been by affusion. Now, I ask, is there a particle of positive proof that the eunuch was immersed? On the other hand, is it not highly probable from these circumstances, and from the fact that one prominent meaning of baptizō is to *pour* and *sprinkle*, that even the eunuch was baptized by affusion?*

*The advocates of immersion dwell upon it as their main argument, that they find these expressions used, to wit;—they went *into* and came *out of* the water. But when we show that the words rendered *into* and *out of*, are more generally rendered *to* and *from*, and that therefore no conclusive argument can be built upon these expressions—and that if they prove anything, they prove in favor of

Let us look next at the practice of Christ and the twelve Apostles. "After these things, (John, 3 : 22,) came Jesus and his disciples into the land of Judea, and there he tarried with them and baptized."*

"When therefore, (John 4 : 1, 2,) the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, though Jesus himself baptized not, but his disciples," &c. Now though the disciples baptized such immense multitudes, (more than John,) not a word is said about their going to Enon; or Jordan, or any other river, brook, or pond. It is not even intimated that they immersed a single person, or that they even went to a river or fountain for the purpose of baptizing: what can be the reason? Plainly, because they baptized *with* water, not *in* water. Why, we ask, is so much said at the present day about John's baptism, which was not Christian baptism, and so little said about the baptism by Christ and his disciples? Christ sent forth the twelve, two and two, to go from city to city and from house to house to preach and baptize, and where they preached, there, in those very houses, for aught that appears, they baptized. How can we doubt, with these facts before us, that the mode was ordinarily by affusion?

Is it necessary to proceed further? We have examined, I trust fairly, the circumstances attending John's baptism — the baptism of Jesus Christ — of the three thousand on the day of Pentecost — of the Apostle Paul — of Cornelius and his friends — of the Jailer and his household — of the eunuch — and those under the immediate direction of Christ and the twelve; and what is the result? Do all or either of these cases furnish any positive

affusion; this argument, upon which they place chief reliance, is entirely destroyed — and some of them are willing to acknowledge it. But there are others who, seeing their main pillar swept away, resort to ridicule and misrepresentation, and talk of Jonah's being cast *at* the sea, and the wicked being turned *by* hell. Do they hope in this way to blind their followers, and keep them from looking at the truth? And do they expect sensible men will be convinced by ridicule and misrepresentation, rather than by sound argument? And will they thus "strengthen the hands and encourage the hearts of the wicked, in their attempts to evade the force of truth, when it does not correspond with their prejudices and their practices?"

* I refer to this case to show what Christ sanctioned — not that it is a case of Christian baptism.

proof that immersion was the mode practiced? If so, which is it? There is no positive proof that John baptized by immersion — nor that Christ was baptized by immersion — nor that the eunuch was: — the balance of evidence arising from the circumstances in each of these cases, is in favor of affusion. And in the case of the three thousand — of Paul — of Cornelius — of the Jailer — and of those baptized by Christ and the twelve, the circumstances show beyond all reasonable doubt, to every un-biased mind, that affusion was the mode practiced. Where, then, do we find a single case of baptism recorded in the Bible which furnishes positive proof that immersion was practiced? No-where. — There is no such case in the Bible. Whereas on the other hand, the proof is as conclusive as circumstantial proof can be, that affusion was generally, perhaps always practiced. The supposition of the advocates of exclusive immersion therefore falls to the ground, while our position stands firm and immovable, sustained by the testimony of such witnesses as Matthew, Mark, Luke, John, Paul, Peter, and Jesus Christ. Being found in such company, if we are humble and believing, we need not fear: the ordinances of God will be preserved, let who may misrepresent, and sneer and ridicule.

In proof of our position that immersion is not the only gospel baptism — and that affusion is a valid mode, we urge,

IV. The Bible ALLUSIONS to this ordinance. Here, a few references will suffice. Isaiah, (52: 15,) referring to gospel days, (as all who read the passage may see, and as all judicious commentators affirm,) speaks of Christ and says, “he shall *sprinkle* many nations.” What Christ does by his ministers, he is said to do himself; how then does he sprinkle many nations, unless it be by water baptism? Again — Ezekiel, (36: 25,) speaking in the name of Jehovah to the Jews, utters a promise that should be fulfilled under the gospel: — “Then will I *sprinkle* clean water upon you, and ye shall be clean; and a new heart will I give you, and a new spirit will I put within you,” &c. There can be no mistake here. Creating the heart anew, and *sprinkling* clean water are so joined together that no one need mistake the fact, that under the gospel, baptism would represent purification by the Holy Ghost; and that it should be performed by *sprinkling*. The mode is here designated as specifically as language can do it. If there were one passage in the whole Bible in favor

of immersion, as definite as these two are in favor of sprinkling, it would certainly be considered a striking *allusion*. And how do the advocates of immersion evade these plain passages? They cannot deny that they are predictions of what would take place under the gospel. They cannot say that they are not explicit in foretelling that the mode of applying the water would be by sprinkling. How then do they meet them? I will tell you, my hearers. They say, (and it is all they can say,) that these texts are found in the Old Testament, and there they leave them.

Again: under the Jewish economy the unclean were *sprinkled* with the water of purification, and many things were cleansed by *sprinkling* water and blood — and these various *sprinklings* the Apostle Paul calls divers baptisms. So again, the blood of Christ is called the blood of *sprinkling*. And again, our hearts and consciences are said to be *sprinkled*. And again, the baptism of the Holy Ghost and the baptism of water are represented by the same language — “I baptize you with water; he shall baptize you with the Holy Ghost.”* And this baptizing with the Holy Ghost is explained in the Bible to mean to *come upon* — to *fall upon* — to be *shed* forth — to *pour out* — to *come down* like *rain*. And, my hearers, is there no meaning in all this language? Are not these expressions clear, and pertinent and decisive? In that passage also, (John 13,) where we are taught how Christ washed the disciples’ feet, there is a principle laid down by the Savior which cannot be controverted. That washing, as the Savior affirmed, was a symbol of the purification of the soul through the blood of Christ; and he

* The advocates of exclusive immersion frequently tell us that the Greek preposition *en*, should always be rendered *in* and not *with*. If this were so, we must read, “He shall baptize you *in* the Holy Ghost and *in* fire,” which is absurd. *En* is indeed sometimes rendered *in*, but in many instances *with* is the only rendering that can properly be given it. For example: — 1 Cor. 5 : 8. “Let us keep the feast, not (*en*) *with* old leaven, neither (*en*) *with* the leaven of malice and wickedness; but (*en*) *with* the unleavened bread,” &c. 2 Cor. 13 : 4. “We also are weak (*en*) *with* him.” Eph. 6 : 2. “Which is the first commandment (*en*) *with* promise.” 1 Thess. 4 : 18. “Comfort one another (*en*) *with* these words.” Rev. 6 : 8. “To kill (*en*) *with* sword and (*en*) *with* hunger and (*en*) *with* death,” &c. Luke 11 : 20. “But if I (*en*) *with* the finger of God cast out devils,” &c. In each of these ten cases *with* is the only appropriate rendering, and this is true of a multitude of other passages.

taught the disciples that a symbolical washing is complete, although it be applied only to the feet; as complete as if it were applied to the hands and the head; "He that is washed, needeth not, save to wash his feet, but is clean every whit." This principle is applicable to every other symbolical washing, and therefore to baptism. If water be applied to any part of the body in baptism, the *design* of the ordinance is answered.

Another consideration is, that immersion is not fitted for universal practice. It cannot be administered in all situations, and to all persons. "There are inhabited portions of the earth, where water sufficient for this mode of baptism might not occur, once in a hundred miles. There are other portions, where, amidst mountains of ice, and almost perpetual snow," immersion must, for a considerable portion of the year, be imprudent, nay, impracticable. Yet the religion of Christ will ere long be spread over "these arid and these frozen regions," and all the people there will be baptized in the name of the Father, Son, and Holy Ghost. It is plain that they will not be immersed. There are many, also, in all our towns who become the children of God while in declining health, and on a sick bed, and whose hearts are drawn forth to desire the ordinances of Christ. It is impossible that they should be taken to a river or pond and immersed. On the ground that nothing but immersion is baptism, all these persons must die without the ordinance. I have baptized a devout and humble disciple of Christ in her sick room, and then given her the bread and the cup, in company with a few other brethren and sisters assembled around that bed; and it was one of the most solemn, heavenly and delightful seasons I ever enjoyed. Now has the Lord Jesus Christ, who designs that his religion shall fill the earth, required an outward form that cannot be universally practiced? It cannot be so.

There is another consideration: baptism by immersion is not adapted to the circumstances of the occasion on which it is usually administered. By affusion, it may be administered here in the house of God, in connection with the other ordinances of religion, silently and solemnly, and without that distraction of mind attendant upon going to a river or pond. Here it can be done decently, and devoutly, and in a manner which is calculated to make a deep impression upon every soul present, and to point

them to that precious blood of sprinkling, without which none can see the kingdom of heaven.

Another consideration is this; men are strongly disposed “to *overdo* in the externals of religion, while they *underdo*, and perhaps do little or nothing, in those things” which constitute the vitals of religion. Thus Peter, “not satisfied with that degree of washing which his Master judged to be sufficient, said, ‘not my feet only, but also my hands and my head.’” The mode of baptism by affusion, being simple and unostentatious, is calculated to promote a retiring, humble spirit, and to discourage pride and ostentation; and thus to advance the soul’s salvation, the dearest interests of the true church, and the glory of God. These considerations, taken in connection with the meaning of baptizo, and the *circumstances* attending the cases of Christian baptism recorded in the Bible, are entitled to serious reflection, and must convince every unbiassed mind.

We will now

V. Consider the history of the church of Christ on this subject, since the days of the Apostles.

The question here, (as on the other arguments,) is this: was immersion considered by the early Christians *essential* to baptism — and did they in no case practice any mode but immersion? In other words: was the mode by affusion practiced *at all*, in the early ages of Christianity, and has it been practiced ever since? Proof that immersion was practiced, does not meet the question. The question is this: Did the Christian church, in the early ages, and in later times, practice nothing but immersion? This being the real question, I propose to show that baptism by affusion has been practiced ever since the Apostles’ day; and though immersion has sometimes been prevalent, yet we find no evidence that immersion was the *only* mode practiced, or that it ever was considered *essential* to baptism, till after the reformation of the sixteenth century.

Cave states, that the primitive Christians thought the martyrs “sufficiently qualified for heaven, by being baptized in their own blood.”*

In the time of Marcus Aurelius Antoninus, about sixty or seventy years after the Apostles, a distinguished bishop decided in a

* Prim. Chris. part 1st, chap. 10, seventh ed. of 1728, p. 191.

certain case, that "the man was baptized if he only had water poured upon him," &c.*

Irenæus, born about the time the Apostle John died, speaks of a sect of Christians, "who," he says, "baptized by an affusion of water mixed with oil."†

Athanasius, another early father, speaks of a sect who practiced "baptism by sprinkling;"‡ (*rantizomenon*.)

Lawrence, who became a Christian about fifty years after the Apostles, and suffered martyrdom; a little while before he suffered, baptized with a pitcher of water, one of his executioners."§

Novatian, a distinguished philosopher, became a Christian about 120 years after the Apostles; and, says Eusebius, the ecclesiastical historian, who lived not long after, Novatian, being "visited with sickness, baptism was administered to him, according to the custom of those times, by affusion or sprinkling."||

Eusebius mentions Basilides also, as "having been baptized in prison."

Cyprian, bishop of Carthage, a warm-hearted Christian, and a martyr to his religion, who lived about 150 years after the Apostles, speaking of some who were baptized by sprinkling, quotes the language of the prophet Ezekiel, "I will sprinkle clean water upon you, and ye shall be clean;" and then he adds, "Hence it appears that sprinkling is of equal validity with the salutary bath."¶

Dupin states, that Constantine the Great, "being clothed with a white garment, and laid upon his bed, was baptized in a solemn manner by Eusebius."**

"[In the year 390,] Aurelius Prudentius, a man of consular dignity, a Christian and a poet, thus sings in one of his evening hymns: 'Worshipper of God, remember that thou didst go under the (*rorem sanctum*) holy dews of the font and laver;' in other words, 'that thou wast sprinkled in baptism.'††

"The Centuriators, (quoting from Socrates, Lib. 7, Cap. 17,) tell us of a celebrated font, 'out of which (*baptiza to aqua super-fusa*), the water is poured from above on the baptized person.'"

* Walker's Doc. Bap. ch. 10.

† P. Advers. Hæres. Lib. 1, ch. 23.

‡ P. Orat. 3.

§ Wall's His. In. Bap. part 2, p. 465.

|| Euseb. Eccl. His. Lib. 6, Cap. 5 and 43, which now lies before me.

¶ P. Opera Cyp. Lib. 2, Epis. 7.

** P. Dupin Eccl. His. vol. 2, p. 84.

†† Walker Doc. Bap. ch. 10.

“Gennadius of Marseilles, [who flourished about the year 490,] says, ‘The person to be baptized makes confession of his faith before the priest,’ and after confession, he is ‘either wetted with water or plunged into it.’”*

“[In the year 499,] Clodovacus, king of the Franks, was baptized by Remigius, Archbishop of Rheims, not by immersion, but (*per infusionem aquæ*) by the pouring of water.”†

“Bede frequently uses the term *tingo, abluo, perfundo aqua*, in relation to baptism; and represents one Herebaldus speaking of himself as baptized in this way: ‘I was sprinkled with water.’”‡

“Walafridus Strabo, [who flourished about the year 850,] says, ‘many have been baptized, not only by immersion, but also (*desuper fundendo*) by pouring water on them from above; and they may still be so baptized.’”§

“[In the year 858,] Nicetas Serronius speaks of those who have been baptized by pouring.”||

Liudgerus is said by Mabillon to have “baptized a little infant, by pouring on holy water.”¶

Bernard, A. D. 1120, speaks of baptism as administered by pouring.**

In the year 1140, Gratian speaks of baptism as administered by sprinkling. “The blessed waters with which men are sprinkled, avails to their sanctification.”††

About the year 1255, Thomas Aquinas discussed the question, whether immersion be of the necessity of baptism, and answers it in the negative; for, says he, “as a washing with water may be made, not only by immersion, but also by aspersion or affusion, so a baptism may be made by way of sprinkling or pouring on water.”‡‡

Durant, A. D. 1280, says, “Sometimes baptism is given by immersion, so that the whole child is dipped in water; and sometimes it is given by aspersion, when the child is sprinkled, or water is poured upon it.”§§

* Wall p. 466.

† P. Eccl. His. Lib. 5. Cap. 6.

|| P. Com. on Greg. Ora. 40.

** P. Epis. 77.

‡‡ Walker’s Doc. Bap. ch. 10.

† Walker Doc. Bap. ch. 10—13.

§ P. De Rebus Eccl. Cap. 26, p. 415.

¶ P. Acta Sanctorum, p. 2, Cap. 7.

†† P. De Consecrat. Dist. 4.

§§ P. De Ritu Baptizandi, Cap. 2,

Lynwood says, in 1422, "Baptism may be given by pouring or sprinkling."*

About the same time, "the Synod of Angiers speaks of dipping or pouring as used indifferently in baptism."†

Erasmus says, "With us (the Dutch) they have the water poured on them in baptism."†

"Martin Bucer says, about the year 1520, "God commanded unto man such a rite, as that either by the intinction, ablution or sprinkling of water, they should receive remission of sins."‡

"Walaëus says, 'It hath *always* been indifferent in the Christian church, whether baptism were administered by a single or a triple immersion, or whether sprinkling or immersion were used.' "§

"Danæus says, 'At this day they who are to be baptized are mostly sprinkled only with water, and not dipped into it.' "||

"Calvin tells us, that "The substance of baptism being retained, the church, from the *beginning*, enjoyed a liberty of using somewhat different rites." And, says he, "Whether the person baptized be wholly immersed, and whether thrice or once; or whether water be only poured or sprinkled upon him, is of no importance."¶

"Zelenus says, 'Dipping was formerly more used, especially in the hot countries of Judea; but this mode was not universally practiced, or essential to the ordinance of baptism.' "***

"Zanchius says, 'As in a matter of liberty and indifferency, the church sometimes followed one ceremony, and sometimes the other, as she judged most expedient.' "††

Dr. Doddridge, speaking of the first century, says, "I suppose immersion was often, though not constantly used."‡‡

Reed says, "We do know that dipping and sprinkling were both practiced in the second century; and each practice hath been continued from that period to the present time."§§

Hawes says, In the primitive churches baptism "was not always" administered by immersion. "The quantity of water

* Wall, p. 469.

† Wall's His. In. Bap. P. 2, ch. 9, p. 467.

‡ Com. Epis. Rom. ch. 6.

§ Synop. Theo. Disput. 44.

|| Isagoge Christiana part 4, Cap. 29, p. 522.

¶ Passim Institutes & vol. 3. p. 343. ** Reed's Apol. p. 113.

†† P. Clark's Scrip. Grounds of In. Bap. p. 123.

‡‡ Fam. Expos. 1 Cor. 1 : 16.

§§ Apol. p. 239.

used, or the manner of applying it, was not then deemed essential, nor ought it to be so considered at the present day.*

Pond says, (see 'Trea. Chris. Bap. p 51,) "Until the rise of the Anabaptists, (as they were called,) in the sixteenth century, I find no account of any church, or sect of Christians, which held that immersion was essential to baptism. Some," says he, "seem to have practiced immersion, (connected with various idle ceremonies,) uniformly, except in cases of necessity; others still, baptized indifferently, by immersion, pouring or sprinkling, according to circumstances; while all agreed that immersion was not essential, but that baptism in other modes was equally valid."†

It cannot be necessary to quote further. Here we have the united testimony of many distinguished men, ecclesiastical historians and others, reaching back to the very age in which the Apostles lived, that baptism by affusion has always, for 1800 years, been practiced in the Christian church. In view of these testimonies, my hearers, "you will be able to form your judgment, as to the opinions and practices which, in different ages, have prevailed in relation to the mode of baptism." For myself, I can entertain no doubt on the subject; and I see not how any unprejudiced mind can doubt.

I will now sum up the arguments which have been presented in these two discourses.

1st. It has been shown that the *design* of baptism, is to represent the purification of the soul, and our ingrafting into Christ by the affusion of the Holy Ghost, and that this design may be evidently, appropriately, and impressively set forth in this ordinance, affusion must be the mode of administering it. This position has been established by Scripture evidence which seems unanswerable.

* Trib. Mem. Pil. p. 29.

† How do the advocates of exclusive immersion meet all this historical evidence? I reply — they cite Mosheim, Milner and others, to say that immersion was practiced in the early ages. It is true, Mosheim does say, (vol. 1, p. 105, and elsewhere,) baptism was performed in the first centuries by immersion; but he does not say that immersion was the *only* mode, neither does Milner. Again; they quote Venæma, King, and other moderns, who give it as their opinion that immersion was the ancient mode practiced. But how does this invalidate the testimonies above cited?

It has been shown,

2nd. That the meaning of the word baptizo, is to *sprinkle*, to *pour*, to *wash*, to immerse.

This position has been established by an appeal to the opinion of sixty lexicographers, critics, and Greek classic scholars, as to the definition of the word; and an examination of the use of the word among ancient Greek writers — and of its use by the writers of the New Testament. It was shown that these sixty witnesses all define baptizo — to *wash* — to *pour* — to *sprinkle*, as well as to immerse; and that this definition is fully and amply sustained by the ancient Greek writers, and by the New Testament writers, Matthew, Mark, Luke, John, Peter and Paul. The evidence from the New Testament, that best of all Lexicons, is clear, full and decisive. It appears, also, that if our blessed Lord had designed to confine the ordinance to any one mode, he might have specified the mode by the use of the word *dupto*, to dip — *louo*, to wash — *ekcheo*, to pour — or *rantizo*, to sprinkle: — as neither Christ nor the Apostles have used either of these words with reference to the ordinance of baptism, but have uniformly used *baptizo*, a word which signifies the application of water either by sprinkling, washing, pouring or immersing, the conclusion is clear and decisive, that they designed to leave the church to practice either of these modes, as should seem good to her members. It was further shown that when Christ and the Apostles designate the act of dipping or immersing they use the word *bapto*, and not *baptizo*, a plain proof that they did not consider baptizo as designating this act with sufficient definiteness; but rather as more generally signifying other modes of applying water. It was shown, moreover, that though the word baptizo is used (with its derivatives) eighty times in the New Testament, fifty-seven of which refer to persons; yet the translators of the Bible have never translated it *immerse*, — but when they have translated it, they have used the word *wash*, or some other word which does not signify a total immersion. — These arguments and facts establish the position upon solid rock, that the word baptizo signifies *affusion* as well as immersion.

It has been shown,

3d. That the circumstances attending those cases of baptism which are recorded in the Bible, furnish no conclusive proof that immersion was practiced in a single instance — but contrariwise,

they do furnish conclusive proof that in most of the recorded cases, affusion must have been the mode, and that in *all* of them it was probably the mode. Here the baptisms of John — the baptism of our blessed Lord — of the three thousand — of Cornelius and his family — of Paul — of the Eunuch — of the Jailer and his family — and the multitudes baptized by Christ and the Apostles were examined, and shown to furnish strong, some of them unanswerable proof that affusion was commonly, if not always, the apostolic mode.

It has been shown,

4th. That the *allusions* in Scripture to this ordinance, and several considerations connected with the design of its present and future universal prevalence furnish striking confirmatory evidence of the foregoing conclusions.

It has been shown,

5th. That immersion never was considered *essential* to the ordinance previous to the sixteenth century, and that though immersion has been more or less practiced, affusion has also been always practiced in every age since the Apostles' day.

And now, my dear hearers, what say you of these truths? Are the views of this church, and of all Congregational, and all other Pædobaptist churches, correct and scriptural in relation to this ordinance, or not? Who are right; they who tell us there is but one mode of being baptized, and that unless we are immersed, they will shut the door of Christian communion against us? or we, who hold with the Bible, and with the Apostles, and with the Christian church in all ages, that the mode of baptism may be indifferently, either by affusion or immersion; and that upon this broad basis all evangelical Christians who hold the fundamental doctrines of the Bible, should commune together at the table of their common Lord? Who preaches and holds the truth, and who is engaged in vindicating Christian baptism and the cause of God? And who, coming to the touchstone of the unerring word, is weighed in the balances and found wanting? Judge ye. And may you "all be baptized by one Spirit into one body," and so be fitted for that kingdom where is "one fold and one Shepherd."

LECTURE III.

SUBJECTS OF BAPTISM.

QUESTION STATED.—IDENTITY OF THE CHURCH, AND OF THE COVENANT UNDER THE TWO DISPENSATIONS.—CHILDREN UNDER BOTH HAVE A PECULIAR RELATION TO THE CHURCH, AND ARE ENTITLED TO THE RITE ESTABLISHING THIS RELATION.—BAPTISM IS SUBSTITUTED FOR CIRCUMCISION.—THE INSTRUCTION AND PRACTICE OF CHRIST AND OF THE APOSTLES.—ECCLESIASTICAL HISTORY.

MATT. XXVIII. 18, 19.

IN view of the text, I have remarked on a former occasion, that in this commission, Christ instituted the ordinance of Christian baptism — and that the language of this commission suggests two inquiries :

What is the *MODE* of Christian Baptism ?

Who are the *SUBJECTS* of Christian Baptism ?

Having considered the *mode* — I propose now to consider the *subjects* of this ordinance. Who are the proper subjects or persons to receive Christian Baptism ?

My *first* object will be to state definitely and fairly, the real question to be discussed. The question is not whether unbaptized *adults* who give no evidence of faith and repentance are proper subjects of baptism ; we agree with the opposers of Infant Baptism, that *they are not* ; and we agree with them in adopting the full force of those texts of Scripture which enjoin upon adults, repentance and faith, before baptism. Neither is it the question whether those unbaptized adults, who give evidence of true piety, are the proper subjects of baptism : we insist they are. Tho' only difference between the opposers of Infant Baptism and ourselves, is this : We affirm and insist, THAT CHILDREN WHO ARE UNDER THE CARE OF BELIEVING, COVENANTING PARENTS, ARE PROPER SUBJECTS OF BAPTISM. THIS THEY DENY.

This is the precise point of difference ; this is the real question in debate : — Are the children of visible believers fit subjects of baptism, or are they not ? This being the simple question, it follows plainly, that all those texts which have reference only to the *baptism of adult believers*, furnish no proof, either way, on the question of our present consideration : inasmuch as they have no reference to this question. As the whole controversy about the baptism of children depends materially upon a clear understanding of this point, let me give a short illustration of it. I inquire of an opposer of Infant Baptism ; Is the young child of a believer a *proper subject* of baptism ? He answers, No. I ask, Why so ? He replies, the Bible says, *repent*, and be baptized : if thou *believest* thou mayest. I rejoin ; your answer is not in point. I inquired, is a *child* a proper subject of baptism ? You reply by telling me that an *adult* who repents and believes may be baptized. Now, as I asked no question about *adult* baptism, the answer is nothing to the purpose. Were I to ask ; Is a child a creature of the rational kind ? it would not be a *pertinent, proper reply*, to tell me that *adults* are rational creatures. No answer can be a good and proper answer, unless it have reference to the question proposed. Hence, when I inquire, is a *child* of a visible believer a proper subject of baptism, and my opponent quotes a dozen texts to show the propriety of adult baptism, his texts do not touch the question, and therefore they furnish no proof either *for* or *against* the baptism of children. This illustration will make it obvious to all, that inasmuch as the simple and single question is, Are the children of believers proper subjects of baptism ? It is plain that all those texts which speak of the baptism of adult believers, furnish no proof, either way, on the question now before us. With this illustration of the point in question, we affirm, and shall show, that *children* who are under the care of believing, covenanting parents, *are* proper subjects of baptism. The Bible proof of this position is full and conclusive.

The arguments upon which I rely are these :

- I. The CONSTITUTION and PERPETUITY of the church of God.
- II. The INSTRUCTION given by Jesus Christ, united with his TREATMENT of children.

III. The INSTRUCTION given by the Apostles, united with their PRACTICE.

IV. The EARLY HISTORY of the church confirms the foregoing arguments, and therefore furnishes additional proof of our position.

To the consideration of these *four* arguments I ask your careful and unbiased attention.

The sum of them all may be briefly expressed thus: The COVENANT which God made with Abraham and his seed, expressly included infants, and the seal of that covenant was applied to infants by the express command of God. We believing Gentiles, (and all other believers,) are the seed for whom the covenant with Abraham was made: and therefore our infants, as well as his, are entitled to the privileges of the covenant, and subjects of the seal of the covenant, by virtue of the original promise made to Abraham, inasmuch as that promise has never been revoked. This covenant was renewed at the Red Sea; and again in the plains of Moab; and still *infants* are expressly included. All along under the Jewish dispensation, children are comprehended with their parents, in all covenant transactions between God and his people, and the *token* of the covenant is constantly applied to the children. The Prophets foretold that it would be so still in gospel days: that "Christ should gather the lambs with his arm," — that God would "pour his Spirit upon the offspring of his people who should be the seed of the blessed of the Lord, and their offspring with them." Christ, when he came, took *infants* in his arms and blessed them, and directed that they should be brought to him, because of such is his kingdom; into which persons are to be admitted by being born of water. He taught his Apostles to receive infants in his name, and treat them as his disciples, (Matt. 18: 5, 6,) and when he gave them his baptismal commission, he expressed it in terms of such universal import, as must obviously include infants; and the Apostles, knowing what had been the constant usage concerning infants, and how Christ had ever treated them, could not but understand the commission as including the children of believers. Accordingly, when the Apostles, soon after, urged the inquiring and convicted multitude to be baptized, they placed their right to baptism on the ground of that promise or covenant, which belonged equally to them and their children. And when the

Apostles baptized the head of a family, in his own house, they baptized his family with him. They constantly taught, moreover, that the *covenant* God made with Abraham, of which circumcision was the seal, is the *same* covenant which we are now under, and that its blessings are come upon us Gentiles— that the Gentiles are grafted into the same stock from which the Jews were broken off— that children are to be treated as holy, in virtue of the faith of their parents— that baptism is the Christian circumcision ; and therefore they who are baptized into Christ, are freed from the literal circumcision, and all other ancient rites— and that in Christ Jesus, or under the gospel, both male and female are one in privilege. And hence it was the practice of the church immediately after the Apostles ; and this practice has been continued to the present day, (and doubtless will be continued to the end of the world,) to baptize the little children of visible believers. And thus we see that the doctrine of Infant Baptism is founded upon the unerring truth of God ; and being thus founded on the Rock of ages, it cannot be overthrown.

That the children of believing, covenanting parents are the proper subjects of baptism, I argue,

I. From the CONSTITUTION and PERPETUITY of the church of God.

That this argument, thus briefly stated, may be made perfectly clear to the apprehension of every mind, we will resolve it into *four* particulars, to wit :

First. The church of God is the *same* now with the church of Israel ; and as *then* children were visibly dedicated to God, they should be *now*, unless the law enjoining their dedication is revoked.

Second. The *covenant* of the Israelitish church, (that which God made with Abraham,) the *token* of which was applied to children, is *still* the covenant of the gospel church ; hence the covenant remaining the *same*, visible believers are still under *obligations* to apply the gospel token to their children.

Third. Under the Israelitish church, the children of believing parents in covenant, were treated as holding a peculiar covenant relation to the church :— the church and the covenant remaining the *same*, they still hold the same relation, and therefore are the proper subjects of that rite, by which this relation is established.

Fourth. Baptism under the gospel church is *substituted* for circumcision. Circumcision was applied to the children of believers by the command of God: that command now *binds* believers in covenant to see that baptismal water is applied to their children.

That these propositions are amply sustained by the Bible, must be manifest to all unbiased minds, who have given this holy book a careful and enlightened perusal. To such it is unnecessary to dwell upon them. As, however, some of my hearers may desire to see them proved, I will detain you upon them a few moments.

First. The church is the *same* now with the church of Israel. As children were then visibly dedicated to God, they should be now, unless the law enjoining their dedication is revoked.

Among the opposers of Infant Baptism, it is very common to speak of the *church* under the gospel, as entirely distinct from the church in Old Testament days; and to hold up the idea, that when Christ appeared on earth, a *new* church was founded, and the *old* one entirely abolished. This idea has no support in the word of God. Both in the Old and the New Testaments, the *ancient* church is spoken of, (not as abolished and succeeded by another,) but as *visited, comforted, purified, raised up, and gloriously renovated, revived and enlarged*. I do not say there have been *no* changes whatever—there have been changes. While believers were looking forward to a promised Messiah; types, offerings, and bloody sacrifices were needful, which, since his coming have been taken out of the way: as saith the Apostle, (Heb. 10: 9,) “He taketh away the first,” that is, the offerings and sacrifices for sin, prescribed by the law, “that he may establish the second,” that is, the offering of the body of Jesus, once for all.* But the abolition of those rites, (the Sinai covenant,)

* In the seventh, eighth and tenth chapters of Hebrews, where Paul shows the superior excellency of the priesthood of Christ to that of the law, he refers to the national covenant made with Israel at Sinai, and contrasts that covenant with the more spiritual dispensation, under the gospel; which dispensation he calls a *new* covenant—and with reference to this Sinai covenant he says, “Now that which decayeth and waxeth old, is ready to vanish away.” And again, “He taketh away the first, that he may establish the second.” Some of the opposers of Infant Baptism, in their desire to get rid of the Abrahamic covenant, have applied this language of Paul to *that* covenant; but nothing can be more erroneous. Paul is speaking here of the offerings and sacrifices prescribed under the Sinai

and the introduction of the gospel dispensation, did not affect the *identity* or *sameness* of the church. The true church on earth, embodies all true religion, and all the real friends of God existing in the world. Those who love God and do his pleasure, have always sustained the same relation to God and each other, and they have always belonged to the same holy family, and this family is the church; and this church, in all her distinctive characteristics, has in all periods been the *same*.

1. In Old and New Testament times, the church has professed the true religion; and true religion is the *same* in all periods. There never have been two ways to heaven. From the day Adam fell, to this hour, the only path to glory above has been through the blessed and only Redeemer. The religion of the Bible, that religion which the church has always professed, is one and the same. There is not one religion taught in the Old Testament, and another in the New. The Israelites, who had the Old Testament, professed the same religion as Christians who have both Testaments. The *doctrines* of the New Testament are unfolded with greater clearness, minuteness and power, but in all fundamentals, they are the very *same* doctrines which are taught in the Old. The *requirements* of the Gospel are the same as those of the Law. The rules of discipline in the church, and the promises to God's people, are essentially the same in both dispensations. And all must admit that the religion of the Bible consists in its *doctrines* — its *requirements* — its *promises*, and the *discipline* it enjoins upon those who embrace it. Hence, if the church, under both dispensations, has professed the same religion, she has ever been the *same* church.

2. Again: — A multitude of passages applied to the ancient church in the Old Testament, are applied to the Christian church in the New. For example: God said to the ancient church, "I will walk among you, and will be your God, and ye shall be my people!" (Lev. 26: 12.) Paul quotes this very language thus: (2 Cor. 6: 16 — 18.) "As God has said, I will dwell in them, and

covenant, and showing how much better is the new covenant or offering of the body of Jesus once for all. That he does not refer in these passages to the covenant of works, of which Adam was the surety, — nor to the covenant of grace, of which Christ was the surety, and which was ratified with Abraham, and is an everlasting covenant, is so evident as to need no comment.

In support of these views, see Clarke, Scott, Henry, Doddridge and McKnight, in *loco*.

walk in them, I will be their God, and they shall be my people : and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having these promises, let us cleanse ourselves." The Apostle surely considered the Corinthians as belonging to the same church as those did to whom these promises were originally made. Declarations of this kind are met with continually in both Testaments.

3. Again :— In the eleventh chapter of Romans, Paul shows for a certainty, the *identity* of the church under both dispensations. Here he teaches us that believing Gentiles are grafted into the same olive tree, from which the unbelieving Jews were broken off, and into which, the restored Jews shall be grafted again ! By this olive tree, plainly we are to understand the *visible church*, from which the unbelieving Jews were broken off — into which the believing Gentiles were grafted, and into which also the posterity of Abraham, when restored, will at length be grafted again. Paul, therefore, in this chapter establishes the sameness of the church of God under both dispensations, beyond all controversy. In Ephesians also, the Apostle settles this point, when he says, "Ye are built upon the foundation of the Apostles and PROPHETS, Jesus Christ himself being the chief corner stone."

4. Again :— The visible church, under both dispensations, has been equally and truly the church of Christ. Under both, she has been represented as the *bride* of Christ, the *house* of Christ, the *flock* of Christ, the *property* of Christ — and these representations establish the position, that the church has been the *same* church under both dispensations.

5. Again :— The case of the Apostles proves the identity of the church. During Christ's public ministry, they were members of the church of Israel. They attended the worship and ordinances of that church. The very night Christ was betrayed into the hands of men, they partook of the passover, a sacrament of the old dispensation. But immediately after Christ's ascension, we find these same men pillars in the gospel church. Now were they cut off from one church and formed into another ? If so, *how*, and *when*, and by whom was it done ? Nothing can be more obvious than the fact, that the Apostles belonged to the same church on the day of Pentecost and afterwards, to which they belonged the night they ate the passover supper with Christ, and ever before that night, after they became believers.

Hence we conclude, from these five considerations, that the Bible establishes the doctrine, that the church is the *same* church now that she was in the days of Israel. The church is called, as Isaiah predicted she would be, (62: 2,) by a *new* name, and lives under a new and brighter dispensation : but in all essential and fundamental particulars, she is the *same* church perpetuated, which God set up in days of old, and she will remain the *same* through all periods of time. Now all who believe the Bible agree, that the little children of believers in the ancient church, were visibly dedicated to God by his express command. It follows then, the church continuing the same, either that they ought still to be visibly dedicated to God, or that the command enjoining this duty has been revoked. But this command has never been revoked. Jesus Christ did not revoke it — the Apostles did not revoke it — it is still in force, and binding upon covenanting parents. Their children are *now*, as they were formerly, the proper subjects of that visible dedication of which circumcision *was*, and of which baptism now *is*, the acknowledged token.

Secondly. The COVENANT of the Israelitish church, (that which God made with Abraham,) the *token* of which was applied to children, is still the covenant of the gospel church. Hence, the covenant remaining the same, visible believers are still bound to apply the gospel token, baptism, to their children.

We might infer that the *covenant* of the visible church has been the same under both dispensations, from the fact that the church is constituted by its covenant, and that it has ever been the *same* church. But as the Bible furnishes direct and plain proof on this subject, we will refer you to the “thus saith the Lord.” The covenant of the church which God made with Abraham, is recorded in Gen. 17: 7 — 14; “I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee and thy seed after thee. And I will give unto thee and thy seed after thee, the land wherein thou art a stranger; all the land of Canaan for an everlasting possession, and I will be their God. And God said unto Abraham, Thou shalt keep my covenant, therefore, thou and thy seed after thee, in their generations. This is my covenant which ye shall keep between me and you, and thy seed after thee: every man-child among you shall be

circumcised. And ye shall circumcise the flesh of your foreskin, and it shall be a token of the covenant betwixt me and you. And he that is eight days old, shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an *everlasting* covenant. And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people: he hath broken my covenant. And, (verses 26, 27,) in the self same day was Abraham circumcised, and Ishmael, his son. And all the men of his house, born in the house and bought with money of the stranger, were circumcised with him. And, (Gen. 21: 4,) Abraham circumcised his son Isaac, being eight days old, as God had commanded him."

This covenant, you observe, extends to *infants* as well as others, and to all succeeding generations of his descendants, and to the stranger who was not of his family. It was a *spiritual* covenant; and its capital promise was this — I WILL BE A GOD TO THEE AND THY SEED AFTER THEE. It indeed contained a promise of the land of Canaan for a possession; but the great blessing promised was in these words — "I will be a God to thee and thy seed after thee." So it was repeatedly explained afterwards. See Deut. 29: 9—15, &c. Now the Apostle Paul shows us that this is the very covenant made by God with the church under the Christian dispensation. Paul represents Abraham as the father of all believers — and all believers, as the children of Abraham. And explains this representation, by referring to the *Abrahamic* covenant, of which circumcision was the seal. Saith he, (Rom. 4: 11,) "And Abraham received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised, that he might be the father of *all them that believe*, though they be not circumcised; that righteousness might be imputed unto them also." That is, Abraham received the sign of circumcision, a seal of the covenant of grace, that he might be the father of all believers, and that they might be his spiritual children. Paul justifies his language in calling Abraham the father of all believers, and them his children, by quoting a part of the original covenant with Abraham; (verse 16;)

“Therefore it is of faith, that it might be by grace, to the end, the *promise* might be sure to all the seed, not to that only which is of the law, but to that also which is of the *faith* of Abraham, who is the *father of us all*; as it is written, (Gen. 17,) ‘I have made thee a father of many nations.’” So again, in his Epistle to the Galatians, (chap. 3: 17,) Paul saith, “This I say, that the covenant that was confirmed before of God in Christ, the *law*, which was four hundred and thirty years after, cannot disannul, that it should make the *promise* of none effect.” Paul here declares that the *covenant* with Abraham was not abolished with the Levitical law — and that it was a gospel covenant, “confirmed,” says he, “of God *in Christ*;” and thus it was a covenant of promise to all the spiritual children of Abraham. “Know ye therefore,” says he, “that they which are of *faith*, the same are the children of Abraham.” (Verse 29.) “And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” And further to show that all, of both sexes, are included in this covenant, and have equal privileges, he says, (verse 28,) “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus.” Hence the Apostle has established the matter, that this covenant which God made with the ancient church is the *same* covenant which is in force under the gospel, and it will continue in force while the world shall last.* Though the opposers of Infant Baptism may speak of the covenant as no longer in force, and as an “old worn out vessel, that has done all the work assigned her,” yet it will nevertheless exist, for it is *everlasting*, and the eternal God will not suffer it to fail. This covenant being the only covenant of grace which God has ever made with men; the terms and extent of it must continue as they were originally, unless they are revoked or modified by their Author.

* Calvin says, (book 4, chap. 16,) “The covenant which God once made with Abraham, continues as much in force with Christians in the present day, as it did formerly with the Jews; unless we suppose that Christ, by his advent, diminished or curtailed the grace of the Father, which is execrable blasphemy.” Again he says, “The principal promises of the covenant which God made with Israel, were *spiritual*, and had reference to eternal life. At the same time, when he promised eternal blessedness to Abraham, he added another promise respecting the possession of the land of Canaan; but the *spiritual promise* may always be considered as the source and foundation to which others may be referred.”

This he has never done. Now this covenant included *infants* as well as adults; and as God has never made any declaration, excluding them, they are still comprised in it. As a *token* of their covenant relation, anciently they were circumcised; baptism is the gospel circumcision; under the gospel, then, they should be baptized.

Thirdly. In the ancient church, the children of believers were treated as holding a peculiar covenant relation to the visible church. The church now being the same, and the covenant the same, it follows obviously, that the children of believers still hold a peculiar covenant relation to the visible church; and therefore, that they are the proper subjects of that *rite*, by which this relation is established. Accordingly, Jeremiah, foretelling the final restoration of the Jews, and their state and privileges, when incorporated with the gospel church; uses this remarkably definite language, (30. 20,) "And their children also shall be as *aforetime*, and their congregation shall be established before me, and I will punish all that oppress them!"

Fourthly. Baptism in the gospel church is *substituted* in the place of circumcision in the ancient church. This is evident from the fact that the church has been the same under both dispensations: Circumcision was anciently what baptism is now, an instituted, prerequisite to a regular, visible connection with the church. And if the church remains the *same*, the conclusion is obvious, that baptism is substituted in the place of circumcision. This is evident from the fact also, that the covenant with Abraham is still the gospel covenant. As circumcision was formerly the token of the covenant, and baptism, an ordinance of the same church under the same covenant, has been instituted by Christ, it is obvious that baptism is *substituted* in the place of circumcision, as the visible token of the covenant of the church.

This is evident also, from the fact, that circumcision and baptism *import* the same thing. As a *sign*, circumcision represented the renovation of the heart, or regeneration. Baptism represents the same thing. As a *seal*, circumcision confirmed the righteousness of faith, or the covenant of grace. Baptism does the same. If then circumcision and baptism are of the same import, and if, when the former was abolished, the latter was established in the *same* church, and appended to the *same* covenant, it is obvious that the one was substituted for the other.

This is evident also from the language of Paul to the Colossians, where he says, (2: 11 — 12,) “Ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ; buried with him in baptism.”* Here the Apostle calls baptism the circumcision of Christ, or the Christian circumcision, obviously teaching us that it stands in the place of circumcision. Moreover, Justin Martyr, Cyprian, Ambrose, Augustine, Chrysostom, and the primitive fathers generally, taught that baptism was to be considered as having come in the place of circumcision.

The objection offered by the opposers of Infant Baptism, that circumcision was applied only to males, is obviated entirely by the Apostle Paul, who assures us that under the gospel, (Gal. 3: 28) “there is neither Jew nor Greek — there is neither bond nor free — there is neither male nor female.” In Christ both sexes have equal access to all the visible ordinances of his kingdom. If then baptism has taken the place of circumcision, which was applied by divine command to the children of believers, then the command of God still binds believing parents in covenant, to see that baptismal water is applied to their children.

Thus we see, from these *four* considerations, that the children of visible believers, now hold the same covenant relation to the church which they held anciently. The church is the *same* church — the covenant is the *same* covenant — the promise is the *same* promise — the *token* of the covenant bespeaks the same thing, and baptism is now substituted for circumcision; therefore the young children of visible believers are *now* as proper subjects for the seal of the covenant, in the form of baptism,

* Calvin, commenting on this text, says, “What is the meaning of this language, but that the accomplishment and truth of baptism is the same with the accomplishment and truth of circumcision, since they both represent the same thing? For the Apostle’s design is to show that baptism was to Christians, the same that circumcision had before been to the Jews.”

So again, after stating fully his reasons, “It is evident beyond all controversy that baptism has succeeded in the place of circumcision, and represents to us the very same thing which that formerly did to the Jews.” Again: — “Let us never forget the similarity of baptism and circumcision, between which we discover a complete agreement in the internal mystery, the promises, the use, and the efficacy?” Again, “As baptism and circumcision both stand on the same ground, they can attribute nothing to the latter which they must not also grant to the former.” Vide Book 4, chap. 16, where there is more to the same effect.

as they were anciently for the *same* seal in the form of circumcision. Their covenant relation is the same, and the nature and import of the seal are the same. We believe this conclusion is *sound*, and *fair*, and *scriptural*—that it rests on solid rock; and therefore that it furnishes an explicit and ample *warrant* for the practice of the solemn and delightful duty of Infant Baptism—the baptism of the children of the church.

In proof of the position that the children of visible believers are the proper subjects of baptism;

II. Let us examine the INSTRUCTIONS given by Christ, united with his TREATMENT of little children. We have seen that in the church of Israel, children were uniformly connected with thier parents in God's gracious covenant, and the *token* of the covenant was uniformly applied to children. This was the state of the case when our blessed Lord commenced his public ministrations. Now if he had designed to put an end to the practice of publicly dedicating young children to God, what course would he have adopted? Would he have been *silent*? By no means. Silence would have sanctioned the continuance of the practice. If such had been his design, he would have lost no opportunity to urge the *necessity* and *duty* of abolishing the long established practice. He would have condemned this practice expressly, and without reserve; as no longer to be observed by his people. Now did he do it? Did he do it on any occasion, or in any manner? Never; no, not in a single instance. He never taught, nor hinted, that this practice, which had prevailed in the church by God's express command, almost two thousand years, was now under the gospel to be abolished. If, on the other hand, our blessed Lord designed that this practice of publicly dedicating the young children of visible believers to God, should be *continued*; what course might it have been expected, he would adopt? Would he enjoin the continuance of the practice by *express command*? This would only be enjoining expressly, what was already enjoined expressly; and what believers generally understood and practiced. What course then might it have been expected, Christ would pursue? Why truly, the very course he did pursue. It might have been expected, that he would often speak of this practice with implied approbation, and that he would include children in his farewell commission. This is the very thing which he in fact did. When Zaccheus

believed in him, said he "this day, is salvation come to this house;" — this family, (as commentators generally agree,) forasmuch as he is also a son of Abraham [or because he is now become a genuine son of Abraham.] So again; when little children and *infants* were brought to him by their believing parents, that he might bless them; he applauded the act, and declared, "of such is the kingdom of heaven." The interview is thus recorded (Matt. 19: 13, 14.) "Then were brought unto him little children (Luke says, 18: 15, they were *infants*) that he should put his hands on them and pray, and the disciples rebuked them. But Jesus said suffer little children to come unto me, for of such is the kingdom of heaven." "The kingdom of heaven" is a phrase which signifies here, as it generally does in the Evangelists, the Christian church or kingdom of grace, and whether it refers to the church on earth or in glory, is immaterial, to our present application of it. When, therefore, Christ says of these *infants* — "of such is the kingdom of heaven," he evidently means to teach the disciples and people that little children are to hold the same relation to the visible church under the New Testament dispensation, as they had held from the days of Abraham. If he did not baptize these infants, the reason doubtless was, because circumcision was still in force, and Christian baptism not yet instituted. But when the disciples rebuked these parents for bringing their infants, the answer of Christ seems designed to teach them, what, as the posterity of Abraham, they would readily understand — to wit, "that little children were to hold the same relation to the church of God, under the Christian dispensation," as they held in the former dispensation. In this passage, therefore, the language of Christ and his treatment of these infants vindicate their right to baptism. Such is the opinion of judicious commentators generally; See Scott, Lathrop, Woods, Henry, Dwight, Pond, Doddridge, Clark, Cogswell, Wardlaw, Calvin, and many others.

So again: — When our Lord gave his disciples their final commission, this was the form of it: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:" The word rendered teach (*Mattheusate*) properly signifies, as every Greek scholar knows, and as commentators agree — *make disciples* — *proselyte* or bring over to the Christian religion. The commission then is this; "Go ye

and *proselyte* or *make disciples* of all nations [both adults and children] baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." In this commission neither infants nor adults are expressly mentioned; but the word *nations* which Christ used, being a collective term, must be understood as including *both*.—And if Christ intended to instruct the Apostles to baptize persons of every age, he could not have used any single word to express his intention more fully. When, therefore, we consider the language and import of this commission of Christ; and the fact also that the Apostles were familiar with the representations made in the Bible respecting the Divine conduct towards parents and their children, it is clear to me, (is it not to all unbiased minds?) that Christ must have intended this commission to baptize the *nations*, and that the Apostles so understood it, to include *children* with their *parents*. This, I believe, is the opinion of judicious commentators generally. I need not detain you longer on this argument. From these passages, it is plain, that Christ, in his *instructions*, and in his *treatment* of little children, teaches us that the infants of visible believers in the gospel church are proper subjects of baptism.

In proof of our position,

III. Let us examine the INSTRUCTION and PRACTICE of the Apostles.

The Apostles were Jews, and of course they were perfectly acquainted with the practice which had long prevailed, of applying the token of God's gracious covenant to the little *children* of visible believers, and like the rest of their nation were strongly attached to this practice. Now how did they understand their *commission* to proselyte and baptize the nations? And what course might it be expected they would pursue? If, with the uniform custom before them of applying the token of the covenant to infants which God had expressly commanded, and with the broad commission of Jesus Christ to *proselyte* and *baptize* the nations, in their hands: if, under these circumstances, the Apostles had designed to put an end to the practice of dedicating little children to God, what course would they have adopted? Would they have been *silent*? By no means. Silence would sanction the continuance of the practice. If it had been their design to abolish this practice, they would have improved every favorable opportunity to urge the necessity and duty of laying

aside the established usage of publicly dedicating young children to God, and they would doubtless have been clothed with divine authority for doing so. They would have condemned the observance of the established practice, expressly and without reserve. Now did they do it? Did they do it at *any time* — under *any circumstances* — in *any form*? Never: no, not in a single instance. They never taught nor hinted, that this practice, which had so long prevailed by God's express command, was now, under the gospel, to be abolished. If, on the other hand, the Apostles, following their commission, as they understood it, had designed to show that this practice of publicly dedicating little children of visible believers to God, must be continued in the church, what course would they adopt? Would they enjoin the continuance of the practice, by *express command*? Certainly not. This would be enjoining expressly, what was already expressly enjoined, and what believers generally understood and practiced. What course, then, would they pursue? Why, truly, the very course they did pursue. They would take an early opportunity, and would repeat it, as occasion might offer, to show that God's gracious COVENANT, which he made with Abraham and all his spiritual children, of all nations to the end of the world, was still in force; and that therefore young children were still included with their believing parents, and must still receive the *token* of the covenant, which Christ had ordered should henceforward be baptism instead of circumcision: and they would, from time to time as opportunity offered, baptize whole families on the profession of the faith of the parents. Now this is the very thing which the Apostles actually did. In the very first sermon they preached, after the ascension of Christ, on the day of pentecost, when the anxious multitude inquired of Peter and the other Apostles, "men and brethren what shall we do?" he said unto them, "repent and be baptized, for the *promise*," the great promise, which reaches onward under the gospel, "is to you, and your children, and to all that are afar off," [other nations as well as Jews] "even as many as the Lord our God shall call." Now to what *promise* does the Apostle here refer? It could not be exclusively the promise of miraculous gifts, spoken of by the prophet Joel, and just fulfilled; for that was neither conferred upon children, nor did it extend to all who were afar off. What promise was it then? It certainly was a promise, suited to their

inquiry as sinners, seeking to understand the gospel scheme of mercy ; and anxious to know what they should do to be saved. It was a promise, too, so well known and understood, that it was only necessary to call it, "THE PROMISE." It was a promise that runs to *parents* and their *children*. It was a promise well known to the Jews, and clearly held up in the Bible. Now what promise was thus familiar, and thus clearly held up in Scripture ; so that it was known at once, by the name, "THE PROMISE ?" There is but one in the Bible possessing these marks : and that is the great promise of the covenant, which God established with Abraham and his seed. Says Henry, commenting on this passage "Your children shall still have, as they have had, an interest in the covenant, and a title to the external seal of it. For the promise of the remission of sins, and the gift of the Holy Ghost, is to you and your children. It was very express, (Isaiah 59 : 21,) 'I will pour my spirit upon thy seed ;' and when God took Abraham into covenant, he said, 'I will be a God to thee, and to thy seed :' now when an Israelite is, by baptism, to come into a new dispensation of this covenant, it is proper for him to ask, 'what must be done with my children ?' 'must they be *thrown out*, or *taken in* with me ?' *Taken in*, says Peter, by all means ; for the PROMISE, that great promise of God's being to you a God, is as much to you and your children *now*, as it ever was. Nor is it confined to you and them, but the benefit of it is designed for all that are afar off ; for the blessing of Abraham comes upon the *Gentiles* through Jesus Christ." (Gal. iii : 14.)* Says Doddridge, "If the *promise* be interpreted as referring to a remoter clause, 'the forgiveness of their sins,' this whole verse must be taken in a greater latitude, as referring to the encouragement which all future converts and their children had, to expect the benefits of the gospel. In which view, I think it would much favor Infant Baptism, as many writers on the subject have largely shown."† Says Dwight, "The promise, here referred to, is plainly that, which was made to Abraham. As there is no other promise in the scriptures, made to the Israelites and their children ; we know, that this is the promise, referred to by Peter : and this declaration assures us, that it is extended to the church under the Christian dispensation. Children, therefore, hold exactly the same relation to the church, at the present time, which they held under

* In loco.

† In loco.

the Abrahamic dispensation.”* When this *promise* — this *covenant* was established with Abraham and his seed, circumcision was applied as the token, that is, the seal of the promise. For the same reason, Peter urges upon these anxious inquirers the duty of baptism; “Be baptized, says he, and ye shall receive the gift of the Holy Ghost, for the PROMISE is to you and your children.” The reason here urged by Peter, in favor of baptism then, is this: the *promise* which God made to Abraham, being to *you* and your *children*, furnishes the same reason for baptizing the *children* as the *parents*. Here then, in the first sermon of which we have an account, after Christ’s ascension, Peter, with the other Apostles, lays down and establishes the doctrine that baptism is to be administered, as circumcision had been, to visible believers and their *children*. And thus the doctrine of Infant Baptism, is here *founded* on an immovable basis.

The instructions of the Apostle Paul coincide with those of Peter and the other Apostles. Paul teaches us that “the blessing of Abraham,” an essential part of which consisted in the covenant connection of his children, has come on us “Gentiles through Jesus Christ.” (Gal. 3; 14.)—So again, in his Epistle to the Corinthians, (7: 14,) says Paul, “For the unbelieving husband is sanctified by the believing wife, and the unbelieving wife by the husband; else were your children *unclean*, but now are they *holy*.” In this passage the Apostle settles the question, that the children of parents, where only one is a believer, are to be consecrated to God in baptism. The word *unclean*, here, as in Scripture generally, denotes that which may *not* be offered to God. The word *holy*, as used here, is the converse of *unclean*, and denotes that which may be offered to God. And in this text, the Apostle evidently teaches that the unbelieving parent is sanctified by the believing parent, in such a sense, that in consequence of it, their children are separated from heathenism, and may be treated as sustaining, with the believing parent, a *covenant* relation to God — and thus they should be consecrated, or offered to God in baptism, the only way in which children may be publicly and visibly set apart for the Lord, under the Christian dispensation. Commentators and philologists, generally, have agreed in these views of this text. Doddridge says, “On

* Theol. vol. 5. p. 316. See also Calvin, Lathrop, Edwards, and many others.

the maturest and most impartial consideration of this text, I must judge it to refer to Infant Baptism. Nothing can be more apparent than that the word *holy* signifies persons who might be admitted to partake of the distinguishing rites of God's people." As for the interpretation which the opposers of Infant Baptism have contended for, that *holy* signifies *legitimate*, and *unclean illegitimate*, says he, "this is an unscriptural sense of the word, and nothing can be more evident, than that the argument will by no means bear it."* So Calvin says, "The children of the Jews, because they were made heirs of that covenant and distinguished from the children of the impious, were called a *holy seed*. And for the same reason, the children of Christians, even when only one of the parents is pious, are accounted holy, and according to the testimony of the Apostle, differ from the impure seed of idolaters."† Whitby says, commenting on this text, "If the holy seed among the Jews, was therefore to be circumcised, because they were born in sanctity — then by like reason, the holy seed of Christians ought to be admitted to baptism, and receive the sign of the Christian covenant."‡ Scott says, "After long attention to this subject, I cannot but conclude, that the baptism of the infant offspring of Christians is here evidently referred to, as at that time customary in the churches; and that the Corinthians knew that this was not objected to, when only one parent was a Christian."§ Many others might be quoted, but it is unnecessary. From these texts, we see that in the instructions given by the Apostles touching Infant Baptism, they recognize and vindicate, and thus establish the doctrine, that the children of visible believers are the proper subjects of baptism.

Let us now examine the *practice* of the Apostles. Did they baptize the children of believers? In the 16th chapter of Acts, Luke has given us two cases of family baptism, about which there can be no doubt; that of Lydia, and that of the Jailer. "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us; *whose heart* the Lord opened, that *she* attended unto the things that were spoken of Paul. And when *she* was baptized, and her household, *she* besought us, saying, if ye have judged *me* to be faithful to the Lord, come into my house and abide there. And she

* In loco.

‡ Vide Scott, in loco.

† Book 4. chap. 16. Sec. 6.

§ See Com. on the place.

constrained us." (14, 15.) Any man, who will read this passage with care and candor, must see that Lydia alone, of that family, believed: and that upon her believing, the whole household were baptized with her. Whether there were infants, or servants, or both in the family, is wholly immaterial; the account represents her *family* as baptized on *her* faith; and this establishes the doctrine under consideration. The account does not intimate that a single individual believed, except Lydia, the head of the family; which it surely would have done, if any, and especially if *all* of them, together with Lydia, had become believers. Take the account as Luke has given it to us, and no unbiased man can doubt that the whole family were baptized upon her faith. This case is so clear and so conclusive, that the opposers of Infant Baptism cannot resist the argument it presents, and they usually pass it with telling us that Paul and Silas, sometime after, before they left Philippi, "entered into the house of Lydia, and when they had seen the brethren, they comforted them and departed;" and therefore it is possible that Lydia's family were all believers. But Luke gives no intimation of any such possibility. He tells the whole story, from which it is certain that Lydia alone believed. "Whose heart the Lord opened, that *she* attended," &c. "And *she* besought us, saying; If ye have judged *me* to be faithful—come into my house." This language shows certainly that *she only* believed. If her *whole family* believed, as their *faith* was infinitely more important than their baptism; Luke would have mentioned it. So remarkable an event as the conversion of a *whole family* would not have been passed in silence. The writer's fidelity, to say nothing of any other motive, required the mention of it. Further; Luke's narration is just such as any other Pædobaptist would have given, on the ground that Lydia alone believed, and that her family were baptized in view of her faith. Nothing can be more certain, then, than the fact, that Lydia only, of that family, believed; and that upon *her* believing, her whole family were baptized.

Again; (verses 31, 32, 33, 34.) "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes, and was baptized, he and all *his*

straightway. And he rejoiced, believing in God with all his house." It is certain, as every reader of the Greek knows, and as commentators agree, that this *believing* and this *rejoicing* refer to the Jailer only. An exact, literal translation of the original Greek, (*Egalliasato panoiki pepisteukos to Theo*,) reads thus, "and he rejoiced with all his house, *he* having *believed* in God." The word rendered *believed* is in the *singular* number. Had the family believed, this word must have been in the *plural*. The word rendered *with all his house*, stands with and qualifies the verb *rejoiced*. It is evident and certain, therefore, that the Jailer only, *believed*, and that his family were baptized on his faith. There was good reason for the Jailer to rejoice in connection with his family; for this connection with them was such that the Apostle could say, "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house." This connection between believers and their children, — a connection eminently favorable to their salvation, — was doubtless explained to the Jailer, in the word of the Lord which they spake. Whether there were infants in the family of the Jailer or not, is immaterial to the argument before us, inasmuch as *all his*, — all that were under his control, of every age, — were baptized in consequence of his faith. This case then, (like the preceding,) settles the point under consideration.

There is the case also recorded, (1 Cor. 1: 16,) where Paul speaks of the baptism of the household of Stephanus — but upon this, it is not necessary to dwell. It is a remarkable fact, that of the *ten* cases of Christian baptism, mentioned by the Apostles, *three* were households. The opposers of Infant Baptism labor to set aside the evidence arising from these cases, by telling us that the term *household* does not necessarily imply infants. If it does not necessarily imply *infants*; it certainly does so generally. This word *household* is used more than fifty times in the Bible, and uniformly in the sense in which we use the word *family*; so that the word *household* includes young children as truly as the word *family*, which always embraces the infants. In these cases of *households*, the language of Luke is unlimited. He does not say Lydia was baptized, and those of her family who believed; or the Jailer was baptized, and as many of his family as believed. There is no such limitation. Lydia was baptized, and her family. The Jailer was baptized,

and all his. Thus we see how the Apostles understood their commission: they *taught* and *practiced* the doctrine of Infant Baptism.

There are several collateral considerations, which confirm the preceding arguments; such as the fact that the baptism of children is reasonable, and in accordance with the best affections of the heart: the analogy of God's covenant dealings in past ages: the enlargement of privilege under the gospel, and the fact that if the children of primitive Jewish believers had been deprived of the token of the covenant under the gospel, they would certainly have complained. But I pass these considerations, and proceed to show,

IV. That our position is confirmed by ECCLESIASTICAL HISTORY. On this point I propose to show from the testimony of the early Christian fathers, and the most authentic historians, that Infant Baptism has been the practice of the church, ever since the days of the Apostles. The opposers of Infant Baptism sometimes tell us that this doctrine is of modern origin; and that infant or household baptism was not practiced in the early ages of Christianity. They sometimes make the assertion also, that Infant Baptism had its rise in the dark ages, and under the influence of popery. Then again, they tell us that popery is the daughter of Infant Baptism, and that this can be as easily authenticated as any modern historical event. But these are mere *assertions*; they have never been *proved* — they *cannot* be proved. They are no doubt made for the purpose of exciting the prejudices of the uninformed; and because the arguments in favor of Infant Baptism cannot be fairly met. We do indeed depend mainly upon the Bible to sustain the doctrine of Infant Baptism; and I trust that it has been shown from the Bible, that this doctrine is established on solid rock, where it will rest till the end of time. If it can be shown, however, that the churches, immediately after the Apostles' day, practiced Infant Baptism, it will furnish a complete confirmation of the preceding arguments: inasmuch as the primitive churches, no doubt, held fast to the Apostolic pattern. (This I shall do from the most ample testimony. Here let it be premised, that the apostles, Paul and Peter, lived till about the year 66 of the first century; and that the Apostle John lived till the year 101; so that the Apostolic age continued *through* the first century.

Justin Martyr, of whom Mosheim and Milner speak in the highest terms, was born at the close of the first century, about the time the Apostle John died; and he wrote about 40 years after the Apostolic age. He says, "There are many among us of both sexes, some sixty, and some seventy years old, who were made disciples of Christ from their childhood;"* that is, before John died. Justin uses the very word [*ematheteuthesan*] which Christ had used in his commission to the Apostles, to go and *disciple* all nations, baptizing them, &c. Justin therefore understood the command of Christ, to *make disciples* and *baptize*, as applicable to little children. And there never was any other method of making disciples from *infancy* but by baptism. This is an explicit testimony that Infant Baptism was practiced before John died.

Irenæus, whom Milner and Mosheim represent as an ardent and sincere Christian, and a discreet and amiable man; was born not far from the time the Apostle John died, and was a disciple of Polycarp, who was a disciple of John: Irenæus wrote about 50 or 60 years after the Apostolic age. Says he, "Christ passed through every age; for infants he became an infant, that he might sanctify infants." And again, says he, "Christ came to save all persons who by him are born again [or baptized] unto God, infants, and little ones and children, and youth and elder persons."† By being born again, [*renascuntur*] Irenæus, as he himself clearly shows elsewhere, means being baptized. This passage of Irenæus, therefore, furnishes full proof that Infant Baptism was the prevailing practice of the church in his day,—only fifty or sixty years after the Apostolic age.

Tertullian, whom Mosheim and Milner represent as a man of great learning, and who lived within one hundred years of the Apostolic age, says, "The *delay* of baptism is more useful according to every person's condition and disposition, and even their age: but especially with regard to little children or infants,"‡ As Tertullian is here directly opposing the common opinion, it is obvious that little children were then commonly baptized. Says Professor Stuart, "It is certain that Infant Baptism was in general practice in Tertullian's day, the first century

* Wall's History, In. Bap.; Part I, Chap. 2. p. 13.

† Wall's His. In. Bap.; Part I, Chap. 3. p. 14.

‡ Wall, Part I. Chap. 4. p. 21. De Baptismo, Chap. 18.

after the Apostles." The reason why Tertullian proposed the *delay* of baptizing infants, was, that he attributed to baptism an importance not given to it by Scripture.

Origen, whom Mosheim, Milner and others represent as the most learned Christian of his time, and who travelled in various countries and was acquainted with the usages of Christians throughout the world, was born about 85 years after the Apostles. His testimony to Infant Baptism is clear and direct. Says he, "According to the *usage* of the church, baptism is given [*etiam parvulis*] even to infants." And again, says he, "Infants are baptized for the remission of sins; and because, by baptism, native pollution is taken away, therefore *infants* are baptized."—And again, "The church received an order *from the Apostles* to give baptism even to infants, [*etiam parvulis dare baptismum.*]"* Origen certainly had the best possible means of knowledge. His grandfather, or at most his great grandfather was cotemporary with the Apostles. His opportunities for knowledge were ample, and he stands before the world unimpeached. And he says expressly, that *infant baptism* was a *usage* of the church; and that the church received an order *from the Apostles* to baptize infants. The authenticity of this testimony has been amply settled by Dr. Wall.† It cannot therefore be resisted; it settles the point under discussion.

Cyprian, another distinguished Christian father, who lived in the time of Origen, and after him, was president of the council of Carthage, composed of sixty-six bishops or ministers, which was held 153 years after the Apostles. Before that council the question was proposed by Fidus, a bishop, whether baptism should be administered to children the second day after their birth, or whether, as in case of circumcision, it should be delayed till they were eight days old. Cyprian gives the result of the council in the following words: "Cyprian and the rest of the bishops who were present in council, sixty-six in number, to Fidus our brother, greeting.—As to the case of infants; whereas you judge that they must not be baptized within two or three days after they are born, and that the rule of circumcision [to wait till the eighth day] be observed; we were all of a different opinion. Not one was of your mind—but we all rather judged that

* Wall's Hist. In. Bap. Part I, Chap. 5. p. 27. † Defence, Chap. 5. pp. 28, 29.

the mercy and grace of God is to be denied to no human being that is born. This, therefore, dear brother, was our opinion in the council, that we ought not to hinder any person from baptism, and the grace of God, who is merciful and kind to all. And this rule, as it holds for all, we think *more especially* to be observed in reference to *infants*, even to those newly born."* In view of this unanimous decision of sixty-six ministers, only 153 years after the Apostles, says Milner, "Here is an assembly of sixty-six pastors, men of approved fidelity and gravity, who had stood the fiery trial of some of the severest persecutions ever known; who had testified their love to the Lord Jesus Christ in a more striking manner than any Anti-Pædobaptists have had an opportunity of doing in our days: and who are not wanting in any fundamental of godliness. Before this holy assembly a question is brought; not whether infants should be baptized *at all*; none contradicted this; but whether it is right to baptize them immediately, or on the eighth day. To a man they all determined to baptize them immediately.—Let the reader consider." "To me" says Milner, "it is impossible to account for this, but on the footing that it had ever been allowed, and therefore that the custom was that of the *first churches*."† Among these sixty-six men there must have been some aged men who had lived within sixty or eighty years of the Apostles, and were well acquainted with Apostolic practice.

Again: in the Apostolic constitutions, ascribed to Clemens, which were extant in the early ages of the church, it is thus written, "Baptize your infants, and bring them up in the nurture and admonition of the Lord."‡

Optatus, who lived about 260 years after the Apostles, comparing Christ, put on in baptism, to a garment, exclaims, "Oh! what a garment is this, that is always one, and never renewed; that decently fits all ages and all shapes! It is neither too large for *infants* nor too small for men, nor does it need any alteration for women. But lest any one should say I speak irreverently in calling Christ a garment, let him read what the Apostle says, "as many of you as have been baptized in the name of Christ, have put on Christ."§

* Cyp. Epis. ad Fidum. Epis. 59. Wall's His. In. Bap. Part I, Chap. 6. pp. 37, 38.

† See Church His. Vol. I. p. 402. ‡ Wall's His. In. Bap. Part I.

§ Wall's His, In. Bap. Part I. Chap. 9, p. 56.

Gregory Nazianzen, who wrote about 260 years after the Apostles, says, "Hast thou an infant child? Let not wickedness have the advantage of time : let him be sanctified, [that is, baptized, as he evidently uses the word,] let him be dedicated from his cradle, to the Spirit. Thou, as a faint-hearted mother, and of little faith, art afraid of giving him the seal, because of the weakness of nature. Give to him the Trinity, that great and excellent preservative !"*

Ambrose flourished 274 years after the Apostles. He says, "Those infants that are baptized, are reformed from a wicked state to the primitive state of their nature." Again says he, "Unless any person be born again of water and the Holy Spirit, he cannot enter into the kingdom of God. You see," says he, "Christ excepts no one ; not an infant."†

Chrysostom, who lived 280 years after the Apostles, says, "But our circumcision, I mean the grace of baptism, gives cure without pain — circumcision was to be given on the eighth day : but baptism has no determinate time, but it is lawful that one in infancy, or one in middle age, or one in old age, do receive it." Again says he, "you see how many are the benefits of baptism. And yet some think that the heavenly grace (of baptism) consists only in forgiveness of sins ; but I have reckoned up ten advantages of it. For this cause we baptize infants also, though they are not defiled with sin" (that is, actual sin.)‡

Augustine, sometimes called Austin, who flourished about 288 years after the Apostles, whom Milner, (Vol. 2. p. 500,) calls "the great luminary" of the age in which he lived, furnishes express and abundant testimony to show that Infant Baptism was handed down from the Apostles. In his work against the Donatists, speaking of the efficacy of baptism, says he, "this the whole body of the church holds as delivered to them in the case of little infants, who are baptized ; who certainly cannot believe with the heart unto righteousness or confess with the mouth to salvation, &c. and yet no Christian will say they are baptized in vain." Again says he, "the *whole church* practice Infant Baptism. It has not been instituted by councils, but was *ever* in use, and is very reasonably believed to be a thing ordered

* Wall, Part I. Chap. 11. pp. 62. † Wall, Part I. Chap. 13. p. 88, 89.

‡ Wall, Part I. Chap. 14. pp. 92, 94.

by authority of the Apostles." Again; in his Book on Genesis, says he, "the custom of our Mother, the church, in baptizing infants must not be disregarded nor accounted needless, and it must by all means, be believed to be a tradition or order of the Apostles, (*Apostolica traditio.*") Again; he speaks of "baptizing infants by the authority of the whole church which was undoubtedly delivered by our Lord and his Apostles." Again, says he, "I do not remember that I ever heard any other thing from any Christians that received the Old and New Testaments: neither from such as were of the Catholic church, nor from such as belonged to any sect or schism: I do not remember that I ever read otherwise in any writer that I could ever find, treating of these matters, who followed the canonical Scriptures, or pretended to do so," "that infants are not baptized for that reason, to wit that they may receive remission of sins."*

Pelagius was cotemporary with Augustine. He was greatly distinguished for his acuteness and learning; was born in Britian, and had travelled through France, Italy, Africa Proper, and Egypt, to Jerusalem. He was the founder of the noted Pelagian heresy; and in his controversy with Augustine was crowded exceedingly with the arguments brought against him; which he might easily have answered by denying Infant Baptism; but though greatly tempted to this denial, he could not make it in truth; but on the other hand, contrary to his own interests, he says, "Baptism ought to be administered to infants with the same sacramental words, as it is to elder persons." Again, says he, "Men slander me, as if I denied the sacrament of baptism to infants." Again, says he, "I never heard of any, not even the most impious heretic, who denied baptism to infants." "Who can be so impious," says he, "as to hinder infants from being baptized?"†

Celestius, another learned man, who flourished at the same time with Pelagius, and agreed with him in sentiment, says, "We own that infants ought, according to the rule of the universal church, and according to the sentence of the gospel, to be baptized." And again, "as for infants, I always said that they stand in need of baptism, and that they are to be baptized."‡

* Wall, Part I, Chap. 15—19; pp. 106—173.

† Wall, Part I, Chap. 19; pp. 205—211.

‡ Ibid. pp. 211—281.

Now certainly Augustine and Pelagius* and Celestius must have known the truth on this subject: and here they tell us what the truth is. And their testimony, considering their character and circumstances, is in the highest degree convincing and satisfactory.†

Thus, my hearers, I have placed before you evidence, as full and specific and certain as the best authenticated histories furnish of any fact, that Infant Baptism prevailed universally from the days of the Apostles through the first four centuries. During that period, no one denied it — no one wrote against it. — Now what shall we do with this blaze of evidence, respecting the universal practice of Infant Baptism, in the primitive church? Was the church, during the first 400 years, (the brightest period of her history,) in error on this subject? Did she not know the mind of Christ, and the Apostles? And with these truths before us can we doubt where lies the path of duty? And what is the testimony of the history of the church since that period? Says Dr. Wall, (page 244,) “the first body of men we read of, who denied baptism to infants, were the Petrobrusians in 1150.” Dr. Gill, one of the most learned opposers of Infant Baptism, admits “that Infant Baptism was the practice of the church universally from the third to the eleventh century.”‡

Dr. Wall, the most laborious and faithful writer who has ever examined this subject thoroughly, and who devoted no small part of his life to this examination, as the result of his extensive researches, says, “For the first four hundred years after Christ, there appears only one man, Tertullian, that advised the *delay* of Infant Baptism in some cases, and one Gregory, who did perhaps practice such *delay* in the case of his own children; but no society so thinking or so practicing, nor one man saying, that it was unlawful to baptize infants.” “In the next 700 years,” that is, from the close of the fourth to the beginning of the eleventh century, “there is not so much as one man to be found that either advocated or practiced such delay — but all the contrary.

* Mr. Judson, a noted opposer of Infant Baptism, says, (p. 49,) “Pelagius admitted that baptism ought to be administered to infants, knowing probably that by stemming the popular torrent, he should lose more in point of credit, than he could gain in point of argument.”

† Many other testimonies might be cited. See Doddridge, that deeply read historical scholar, in his *See*. Vol. pp. 383—391, Woods, Lathrop, and others.

‡ Answer to Clarke, quoted by Pond, first edition, page 88.

And when, about the year 1130, one sect among the Waldenses declared against the baptizing of infants, because they supposed them incapable of salvation, the main body of that people rejected their opinion. And the sect that held that opinion, soon dwindled away and disappeared. And from that time to the year 1522, Infant Baptism was the universal practice of the church of Christ.”*

And, says Milner, another distinguished and faithful historian, after a long and thorough examination, “On the whole, a few instances excepted, the existence of Anti-Pædobaptism seems scarcely to have taken place in the church of Christ, till a little after the beginning of the reformation, [in the sixteenth century,] when a sect arose, called the Anabaptists.”†

And ought not the testimony of Milner to be received as good authority? If so, this point is settled forever, so far as history is concerned.

I am aware that the opposers of Infant Baptism sometimes affirm that the Waldenses do not practice Infant Baptism.‡ But the truth is they do practice it. In 1825, Rev Sereno E. Dwight of Boston, visited the Waldenses. Mr. Burt, a minister and moderator of their synod, informed Mr. Dwight, “that the Waldenses had always baptized their infants and always done it by affusion.”§ The Greek church also, has always advocated and practiced Infant Baptism; and they do so to this day. Though they have departed from the pure faith of the gospel in many points of Christian doctrine, yet, as they speak the Greek language, this fact should be remembered; especially, as the opposers of Infant Baptism often quote them in favor of immersion—though they never quote them in favor of Infant Baptism. While it is admitted they generally, though not always, practice immer-

* Wall’s His. In. Bap. part II, Chap. 10. page 523. † Vol. 3. p. 427.

‡ Whoever reads John Paul Perrin’s account of the doctrine and order of the Waldenses:—Sir Samuel Morland’s do.,—and Leger’s *Histoire Generale*; will see that though a small sect of the Waldenses, (the followers of Peter de Bruis,) rejected Infant Baptism; the great body of them always believed and practiced it. William Jones, an opposer of Infant Baptism, in his history of the Waldenses, in two octavo volumes, professes to give a full account of their faith and order; but he carefully leaves out of all their public formularies and other documents, everything which would disclose their Pædobaptist principles—an artifice which honesty and justice alike condemn.

§ Recorder and Telegraph for March 12, 1825.

sion as the mode, none can deny, that they uniformly baptize their little children and infants.

Now in view of this mass of evidence, who can doubt on the subject before us? Do not these testimonies establish the point, beyond all question, that the baptism of children and infants has been uniformly and almost universally practiced in the church of Christ, ever since Paul preached the gospel to the Gentiles, and the Savior poured out his blood for the salvation of the world? "Is it not certain, therefore, that Infant Baptism was not an innovation in the church, but was sanctioned by the practice of the Apostles themselves? On this ground, and this only, all sacred and profane history, relating to the subject, will appear plain and consistent, from Abraham to Christ, and from Christ to this day." Who, with all this evidence before us, can deny the RIGHT or the DUTY of Infant Baptism? Who, with this evidence before him, can make light of this duty, and hold it up to public reproach?*

Thus it has been shown, that the *church* of God has been the *same church*, in all her essential characteristics, under both the

* And what do the opposers of Infant Baptism do with this testimony of men who lived in the first three centuries after the Apostles? I answer; they bring forward a list of witnesses who lived in the sixteenth, seventeenth, and eighteenth centuries, to testify that Infant Baptism was not practiced in primitive times; as though such testimony would set aside that of the primitive fathers. But they usually quote these modern witnesses without telling us when they lived, and with the apparent design of making the impression that they lived in the early ages. I am surprised on looking into two of their most prominent authors, (Judson and Pengilly, now lying before me,) to find that they quote Vtringa, Salmasius, Erasmus, Chambers, Barlow, Suicerus, Curcellius, Rigaltius, Venæma, Grotius, Episcopus, and others; all of whom lived since the commencement of the sixteenth century, to rebut the testimony of unimpeached witnesses, who lived in the first three centuries after the Apostles. If we were to improve such witnesses in support of our views, we might summon them forth by hundreds and thousands.

Calvin, who was probably more intimately acquainted with the ecclesiastical history of the first centuries, than any man of his times, and whose historic testimony has never been impeached, says, (Book iv. Chap. 16. Sec. 8,) "Every one must perceive that the baptism of infants, which is so strongly supported by the authority of Scripture, is very far from being an invention of men. What they, [the opposers of Infant Baptism,] circulate among the *uninformed* multitude, that after the resurrection of Christ, a long series of years passed, in which Infant Baptism was unknown, is *contrary to truth*; for there is no *ancient* writer, who does not refer its *origin*, as a matter of *certainty*, to the age of the Apostles."

The judicious Brown, (See Dic. Bi. Art. Bap.) says, "none can, without the

old and *new* dispensations ; — that the COVENANT of God with his people has been the *same* covenant under both dispensations : — that the *children* of visible believers under both, have sustained a peculiar relation to the church, and are entitled to the rite establishing that relation : — that *baptism* is *substituted* for *circumcision*, and extended to *both* sexes : — and therefore that the *children* of believers are *now*, and will be to the end of the world, *proper subjects* of baptism, the New Testament *token* of God's holy and gracious COVENANT. — Also that the *instructions* of Christ, particularly his final *commission* to the Apostles, and his *treatment* of children : — and the *instructions* and *practice* of the Apostles, show conclusively, that the children of visible believers still sustain a peculiar relation to the church, and are the *proper subjects* of baptism ; and moreover, that from the *history* of the church, it appears that the baptism of *children* and *infants*, was the *universal practice* of the church immediately after the Apostles, during the *first*, *second*, and *third* centuries, and thence, with few exceptions, down to the sixteenth century ; and of a large portion of the Christian world to the present day. Hence,

The DOCTRINE of INFANT BAPTISM being sustained by the COVENANT of God — by the INSTRUCTION and EXAMPLE of Christ and the Apostles : — and the HISTORY of the church in every age, rests on an IMMOVABLE BASIS, and will rest there till the end of time. It never can be overthrown. AMEN.

most affronted imposition, allege, that Infant Baptism was not commonly practiced in the primitive ages of Christianity."

The accurate Milner, (see Vol. i. page 401,) says, "To those who say that the custom of baptizing infants, was not derived from the Apostolic age — we have never had such a custom as that of confining baptism to adults, nor the *churches of God*."

The learned Cave, (See his Primitive Christianity, seventh edition, London, 1728, page 193,) says, "that it was the constant practice of the church and those who immediately succeeded the Apostles" to baptize infants, "we have sufficient evidence from the greatest part of the most early writers — so that the most zealous opposers of Infant Baptism know not how to evade it ; the testimonies being so clear, and not *the least shadow* in those times of anything to make against it." This is only a sample of the witnesses who have lived since the fifteenth century, whom we might quote. But we rest the historical argument, touching the first three centuries, upon the testimony of witnesses who lived then.

LECTURE IV.

SUBJECTS OF BAPTISM.

THE OBJECTIONS AGAINST INFANT BAPTISM ANSWERED; THE CONSEQUENCES OF REJECTING INFANT BAPTISM; THE IMPORT AND UTILITY OF INFANT BAPTISM; FREE COMMUNION.

MATT. XXVIII. 18, 19.

THE doctrine of Infant Baptism being proved from the Bible, and from the history of the church; the opposers of this doctrine raise against it several OBJECTIONS, which it will be the

I. Object of this discourse to examine and refute.

The most common and plausible OBJECTION which the opposers of Infant Baptism bring against it, is, that it is not enjoined by any *express command* of Scripture.

They insist that a positive religious rite must be founded on an express command of God; and that there is no such express command to baptize children.

As to an express command, why was it necessary or to be expected? God had already expressly commanded that children should be circumcised. And as this command including children has never been revoked; and as baptism has been commanded in place of circumcision, the command to apply the seal of visible dedication to children, which anciently was circumcision, but now is baptism, is in truth in force. We might therefore conclude, that if any command were necessary, it must be a command forbidding, and not a command enjoining Infant Baptism. As to the fact of an express command; if the explanation given in the last lecture, of Christ's commission to disciple and baptize all nations, be correct; then in this commission we have as express command to baptize children, as we have to baptize adults. And until it can be shown that the term *nations* does not include children, this commission must be understood, as the Apostles and early Christians evidently understood it, in

the light of an express command to practice Infant Baptism. But for the present we will waive this consideration. I ask, is there no duty binding upon us, except those which are enjoined by express command? Then why do we observe the first day of the week as the Christian Sabbath? There is no command in the Bible, requiring us to observe the first day of the week as the Christian Sabbath. If we admit the duty of keeping the first day of the week as the Christian Sabbath, we must rest the obligation to this duty, on the original institution as enjoined in the fourth command — and we must admit that after the resurrection of Christ, a change of the day, from the seventh to the first day of the week, took place. But there is no command recorded in the Bible, enjoining this change. How then do we know that we are right in keeping the first instead of the seventh day, as the Sabbath of the Lord? I answer: the Apostles and Christians of the first three or four centuries, as we learn from ecclesiastical history, kept the first day and not the seventh. And we are warranted, from the purity of their faith and lives, (knowing that they had the best opportunity to form a correct judgment,) to conclude, without any express command, that we are authorized to observe the first day of the week, as the Christian Sabbath. Apply the universal agreement of Christians in this case,* to the case of Infant Baptism, and there is a most striking analogy between the institution of the Christian Sabbath and that of Infant Baptism.

The institution of the Sabbath was enjoined by the express command of God — so was the dedication to God, of the male infants of covenanting, believing parents by circumcision. Under the Christian dispensation, the original institution of the Sabbath has undergone the change of observing the first instead of the seventh day, and this change was not brought about by express divine command specifically recorded in the word of God, but by the teaching and practice of the Apostles and primitive Christians. So also, under the Christian dispensation, the original institution of dedicating the children of visible believers has undergone the change of substituting the external token of baptism for circumcision, and extending it to both sexes; and this change was brought about, not by express command, (unless the

* Those who hold to the duty of keeping the seventh day, are so few in number as scarce to form an exception.

commission of Christ be an express command, and we believe it is,) but by the teachings and practice of the Apostles and primitive Christians. We find several things in the Acts and Epistles, and early history which imply that the Apostles and primitive Christians generally observed the first day of the week, and it satisfies us. So also we find several things in the Acts and Epistles, and early history, which show clearly that the Apostles and primitive Christians generally practiced Infant Baptism, and a large part of the Christian world have therefore been satisfied that Infant Baptism is binding. And we have far more evidence that Infant Baptism was then considered by the church, and was to be handed down to the end of time, as a bounden duty; than we have that it is a binding duty to keep the *first* day of the week as the Christian Sabbath. Even if there were no express command, then, in favor of Infant Baptism, the evidence in its favor, independent of such command, is conclusive. So this objection falls to the ground. But again; if we object to all duties except those enjoined by express command, we must bar females from coming to the Lord's Supper. The Lord's Supper was instituted by Christ, and is therefore a divine institution. But the command to observe the Lord's Supper was given only to men, not to females; and there is no express mention in the Bible, that females were to partake of the Supper. And yet the whole Protestant world agree, that they are proper subjects of the Supper. But no one attempts to prove it by an express command. We prove it rather by the propriety of the matter, and from the uniform practice of the church in primitive times, as furnished by ecclesiastical history; together with what the Bible teaches incidentally. We are satisfied in this case of females, independent of an express command. Why should we not be, in that of Infant Baptism? So again, this objection against Infant Baptism falls to the ground. It has not the weight of a feather in any unbiased mind; and we believe it would never be offered, if valid objections could be found.

Another *objection* urged by the opposers of Infant Baptism, is, that little children are incapable of exercising faith, and therefore they should not be baptized; because, says the objector, faith is a pre-requisite to baptism. To this I reply; though faith is required of adults in order to baptism, faith is no where required of infants in order to any privilege. Besides, if faith were in all

cases a pre-requisite to baptism, then verily, how was Christ, who could not have saving faith, a proper subject of the ordinance? Moreover, if infants cannot be baptized for want of faith, they cannot be saved for want of faith, (he that believeth not shall be damned ;) must we believe then that those of them who die in infancy are all lost? Who can adopt so revolting a conclusion?

Further ; this objection lies equally against circumcision. If the modern opposer of Infant Baptism had lived in the days of Abraham, would he have resisted circumcision, because the infant of eight days was incapable of faith? He might have done it with equal propriety. This objection then, like the preceding, falls to the ground.*

Another *objection* of the opposers of Infant Baptism is, that baptized children sometimes become profligates in after life. I reply : persons baptized in adult years sometimes become profligates subsequently. This was true of some baptized by the Apostles : witness Simon, Philetus, Hymeneus, and others. This objection, therefore, proving too much, proves nothing.

Another objection offered by the opposers of Infant Baptism, is, that it will do no good. This objection shall be met in a subsequent part of the discourse. If it shall there be shown that Infant Baptism will do good, this objection will not only be overthrown, but a strong additional argument in favor of Infant Baptism will be furnished.

Another *objection* against Infant Baptism, sometimes offered, is, that it laid the foundation of Popery.† If this objection were true, it would amount to nothing. If the abuse of Infant Baptism were a subordinate cause of Popery, this would no more invalidate the rite itself, than the fact that adult baptism, when abused, would invalidate such baptism. The popish abuse of a good thing is no reason against that thing. We might as well say that the Lord's Supper laid the foundation of the popish mass, and then attempt to abolish the ordinance. If the Lord's Supper, or Baptism, or the Christian religion, has been prostituted to a bad use

* If faith is always a pre-requisite to baptism, then why do not the opposers of Infant Baptism re-baptize those who relinquish all hope after baptism, and subsequently become real Christians? Such cases frequently occur ; but I am not aware that they ever re-baptize these converts.

† This is an objection which was never made, to our knowledge, till very recently.

by wicked men; this constitutes no solid objection against them. What good thing has not been prostituted by wicked men? But the objection is false, in point of fact. It never has been proved that Infant Baptism laid the foundation of Popery. The truth is, the opposers of Infant Baptism cannot fairly meet the arguments in favor of this doctrine, and hence some of them have resorted to ridicule, and the false imputation that Popery has grown out of Infant Baptism. This imputation, we fear, is designed to excite popular feeling, and subserve sectarian ends: but it will not succeed. The objection is a mere assertion: unsupported by a particle of well authenticated history. Dr. Gill, an opposer of Infant Baptism, who died some fifty or sixty years since, wrote an Essay which he *called* "Infant Baptism a part and pillar of Popery." Robinson, another opposer, in his history, quotes (p. 408,) merely the *title* of Dr. Gill's Essay as conclusive *proof* that Infant Baptism is the pillar of Popery. And Benedict, (See Vol. I. p. 87,) another opposer, says, "Dr. Gill *called* Infant Baptism the main ground and pillar of Popery, and a great number of Baptists are of the same *opinion*." And hence some of the opposers of Infant Baptism *assert*, (it is mere assertion, they bring no *proof*;) that it is not matter of speculation and dispute, but of recorded historical fact, that Infant Baptism paved the way for all the abominations of the Roman church. And they begin to say that they are sustained in these assertions, by Dr. Woods and Prof. Stuart. But these assertions are gross, unfounded misrepresentations. They who make them tacitly admit it themselves; inasmuch as they have never proved them by one item of sober history. As for Dr. Woods and Prof. Stuart, they have never printed a word which will sustain these assertions. In a letter just received from Dr. Woods on this very point, dated Dec. 10, 1834, he says, "I have never printed, or preached, or said anything to authorize such an assertion, but I have said, and preached, and printed a good deal in direct opposition to it." Again, says he, "Any one who reads my Lectures, must see that it is my full belief that Infant Baptism was practiced from the days of the Apostles, and that I consider the testimony of ecclesiastical history as conclusive evidence of this. And I am more and more confirmed in my opinion that it is the will of the Lord Jesus Christ, that believers should dedicate their children to God in baptism." He adds, "Prof. Stuart's views, as

may be seen in the second edition of my Lectures on Infant Baptism, are correspondent with mine, in regard to the argument from ecclesiastical history."

The assertion that Infant Baptism paved the way for all the abominations of the Roman Church, and that this is matter of recorded historical fact, has been submitted to Dr. Emerson, Professor of Ecclesiastical History, Andover; Dr. Miller, Professor of Ecclesiastical History, Princeton, New Jersey; Dr. Brownlee of New York, the gentleman who has so ably and successfully combated the Popish Priests in that city; and Mr. Robbins of Rochester, the author of several exceedingly valuable historical works: all of them deeply and critically versed in ecclesiastical history; and their written opinion, now lying before me, is in perfect agreement.

Says Prof. Emerson, "If there be any evidence in history for affirming that Popery owes its existence to Infant Baptism, I have not been so happy as to meet with any of it, and know not where to search for it." Says Prof. Miller, "A representation more *utterly false*, could hardly have been fabricated. The author of it must be a reckless as well as an ignorant man." Says Dr. Brownlee, "The assertion is not sustained by one single item of history, ancient or modern: there cannot be produced one portion of sober and authentic history, to sustain it: it is in fact historically false. I venture to say that no man well read in church history, and in the history of Popery, could preserve his gravity at hearing it." Says Mr. Robbins, "As to Pædobaptism preparing the way for Popery, I do not remember to have ever heard the conjecture till recently. It is well known to all who have a moderate knowledge of the history of the church, or the middle ages, that the *origin* and *progress* of Popery were from other and very different causes."—Until something besides unsupported assertion is produced, then, we must insist that the objection under consideration is utterly unfounded.

As to the *origin* and *causes* of Popery, the Apostle Paul, speaking of his own time, says, "The mystery of iniquity doth already work." An ambitious spirit was even then entering the church, which Paul foresaw would lead to the great apostacy. And whoever will examine the best authenticated histories on this point: particularly Mosheim; Milner; McGavin's Protestant; Cramp's Text Book of Popery; and the History of Popery by

a watchman, with an Introductory Essay by Dr. Miller; will see that the principal proximate causes, which contributed to the rise of Popery, were, 1. The favor of secular power and influence, under Constantine and his successors. 2. The decline of science. 3. The neglect of the Scriptures. 4. The introduction of images and the rites of idolatry into the Christian church. The *origin* of Popery, accurately speaking, was the public announcement of the bishop of Rome as universal bishop or supreme head of the church. This event occurred in the beginning of the seventh century; when Phocas, who had turned traitor to the Emperor Mauritius, and murdered him, usurped the reins of government; and then issued a decree conferring the title and dignity of universal bishop or Pope, upon Boniface III; thus Popery arose.— Thus originated that system of spiritual domination “which has covered the church with sackcloth, and drenched the earth with blood.” But the assertion that Infant Baptism laid the foundation for all the abominations of the Roman Church, is untrue: it is not sustained by a single item of authentic history. And untill the historical documents and facts in proof of the assertion, are produced, its authors can expect nothing better at the hands of the community than to be treated as public slanderers.

Another *objection*, recently offered by some of the opposers of Infant Baptism, is, that it is the mother of Unitarianism. It is admitted that Pædobaptists have, in some instances, become Unitarians. But whoever will read Mosheim, (Book 4, chap. 3 and 4,) and make himself acquainted with the history of the sixteenth century, will see that modern Unitarianism had its origin with the *opposers* of Infant Baptism; (they were then called Anabaptists.) In England and in this country, the great majority of Unitarians have not had their origin with Pædobaptists. In this country, among the Quakers or Friends, who never practice Infant Baptism, a very large number, (probably one third of the whole,) have within the last half century become Unitarians. Among the opposers of Infant Baptism, who have become Unitarians, we need not mention a president of one of our New England Colleges—several clergymen in Rhode Island and elsewhere, and many laymen, judges of our courts and others, who, though opposers of Infant Baptism, have become Unitarians; for the number of their ministers in the United States who profess Unitarian principles, (as we are assured by their own writers,) is seven hundred;

of their churches, one thousand : of their communicants from seventy-five to one hundred thousand : and of those who entertain their views, from two hundred and fifty to three hundred thousand.* Hence I repeat, the great majority of Unitarians in this country are not, and never were Pædobaptists. This objection then falls to the ground. It has doubtless been thrown out, like that which relates to Popery, for the purpose of enlisting the prejudices of the uninformed : but it cannot succeed. Facts rebut the calumny : the community will possess them ; and ultimately, these objections will recoil upon the heads of their authors.— These two objections have manifestly been raised for the unworthy purpose of enlisting prejudice. Ridicule too has been tried. Infant Baptism has been compared to the baptism of cattle ; to the baptism of nonentities : to the baptism of dead men's bones, &c. &c. Of the authors of such unhallowed attempts to ridicule this sacred ordinance, we will only say, in the language of Christ, " Father forgive them, they know not what they do."†

Ridicule will fail. And the slanderous imputation that Infant Baptism is the cause of Popery and Unitarianism will fail. Infant Baptism is an ordinance of God. It can never be overthrown. It will stand while the world shall stand.

So far as I know, these are all the objections, worth noticing that are usually brought against Infant baptism. We will now,

II. Consider briefly some of the CONSEQUENCES of rejecting the doctrine of Infant Baptism.

They who oppose and reject Infant Baptism, often, if not generally, fall into the error of rejecting the Old Testament, as of binding authority. For if they admit that the Old Testament and the New are of equal authority at the present day, then it will follow, as has been shown in the last discourse, that God has never had but one church on earth—that the Covenant made

* See the Encyclopedia of Religious Knowledge, article, " Christian Connection."

† Calvin, speaking of the opposers of Infant Baptism, says, (book 4, chap. 16,) " It behooves us to beware lest, by opposing the holy institutions of God, we offer an insult to their Author himself." Again, says he, " If any man takes it into his head to ridicule Infant Baptism, on the ground that it will do no good, he holds the command of circumcision, which was given by the Lord, in equal contempt. For what will they allege to impugn the baptism of infants which may not be retorted against circumcision." Again, " Those who raise controversies on the subject of Infant Baptism are presumptuous disturbers of the church of Christ."

with Abraham is still the covenant with the Christian church ; and that little children are the proper subjects of baptism. Sooner than admit all this, some of the opposers of Infant Baptism reject the present binding authority of more than half the Bible. A consequence so shocking and so fatal, one would think must stamp their whole scheme with reprobation.

Another *consequence* of rejecting the doctrine of Infant Baptism is, it necessarily supposes that within about one hundred years of the Apostles, Infant Baptism was *originated* and became general in the Christian church ; and yet no mortal ever made an objection, and no historian living in those early ages ever once noticed its origin. That Infant Baptism was generally practiced, in the beginning of the third century, that is, within about one hundred years of the Apostles, is admitted on all sides. That there never was any objection in those days to this doctrine, is manifest : else the early historians would have noticed it, and Mosheim and Milner and others, would have informed us. Now if Infant Baptism was thus universally prevalent within one hundred years of the Apostles ; (and this none can doubt ;) and if no account of its origin subsequent to the Apostolic age, is furnished by ecclesiastical historians ; then the man who can believe, that it was not sanctioned by Christ and the Apostles, it seems to me, can easily bring himself to believe any favorite prejudice whatever.

Another *consequence* of rejecting the doctrine of Infant Baptism is, that they who reject this doctrine, must reject the validity of all baptism. It will not be pretended that there has been a regular succession of adult baptisms from the days of Christ to the present time ; that is, it will not be pretended that the baptism of adults has always been performed by persons who had been baptized when adults ; neither will it be claimed that any are qualified to administer baptism but such as have been themselves properly baptized. It follows, then, that they who deny the validity of Infant Baptism, not only unchurch all other denominations, but they unchurch themselves ; they not only nullify Infant Baptism, but by nullifying Infant Baptism, they nullify all baptism. Consequently, upon their principles, none of any denomination are now properly baptized, and none can be properly baptized, till Jehovah shall favor our race with a new dispensation from heaven. Roger Williams, the founder of the first Baptist church in Providence, R. I., in the year 1639, which was the first that

ever rejected Infant Baptism in America, and the second of that order in the British empire, came to the same just conclusion. Morton, in his Memorial of New England, published in 1669, says, Mr. Williams and others, who first settled Providence, "had not been long there together, but from rigid separation they fell to Anabaptistry, renouning the baptism which they had received in infancy, and taking up another baptism, and so began a church in that way: but Mr. Williams stopped not there long, for after some time he told the people that followed him and joined with him in a new baptism, that he was out of the way himself, and had misled them, for he did not find that there was any upon earth that could administer baptism, and therefore their last baptism was a nullity as well as their first; and therefore they must lay down all, and wait for the coming of the Apostles." When that church was formed, Ezekiel Holyman, (himself a layman who had never been immersed,) immersed Mr. Williams, and then Mr. Williams immersed him and ten others.* And thus *originated* the first Baptist Church in the United States.

Another *consequence* of rejecting the doctrine of Infant Baptism, (and insisting upon exclusive immersion,) is, that it leads to close communion; a practice which grieves all unbiased humble Christians; wounds the cause of Jesus Christ; and cannot be justified by the word of God. On this point I shall speak more fully in a subsequent part of this discourse. Now, if such consequences follow the rejection of this doctrine of Infant Baptism, and the practice of exclusive immersion, then how can we renounce those Bible views of truth which it has been the object of these Lectures to vindicate?

III. Let us consider the **IMPORT** and **UTILITY** of Infant Baptism. Baptism is evidently emblematic of the purification of the soul by the Holy Ghost. Thus saith Isaiah, "I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thy

* Knowles, in his *Life of Roger Williams*, intimates that the Roger Williams Church is not the mother of all the close communion churches in this country, and thus he attempts to evade the above consequence. But we learn from Mosheim, (vol. 3, p. 540,) that the first close communion church in England was formed in 1633, and probably upon the same principles as that at Providence; so that it is immaterial whether this latter be the mother of all the close communion churches in this country or not. In either case it is true, that the opposers of Infant Baptism have no proof that their baptism is received from men who were themselves immersed.

offspring." So Ezekiel, "Then will I sprinkle clean water upon you, and ye shall be clean. And I will put my Spirit within you, and cause you to walk in my statutes." This language is prophetic of what would come to pass under the Christian dispensation; and there can be no doubt that it refers to baptism with water as an emblem of the affusion of the Holy Ghost upon the soul. So says the Apostle Paul, "Christ loved the church and gave himself for it, that he might sanctify and cleanse it, by the washing of water through the word." And "not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost." In these and many other texts of like import, we are obviously taught that baptism, by the emblem of the cleansing virtue of water, denotes the removal of sin, both as to its pollution and its guilt. "When we present our children for baptism," says Dr. Woods, "we express our belief that they are the subjects of moral pollution, and must be born of the Spirit, in order to be admitted into the kingdom of heaven; and we express our earnest desire that they may experience this spiritual renovation, and our solemn determination to seek after it by fervent prayer to God, and by faithful attention to all the duties of Christian parents. This seems to me a perfectly natural and satisfactory view of what is signified by the baptism of children. The use of water in this Christian rite, is indeed a token of spiritual cleansing, not however as a thing actually accomplished, but as a thing which is absolutely necessary." Such being the import of Infant Baptism, what is the *use* of this ordinance? The opposer often asks what good will it do to baptize little children? This question might have been asked by Abraham and his descendants, What good will it do to circumcise little children? But would this inquiry have nullified their obligation to obey the command of God? Is it fit and proper, in matters which God has enjoined upon us, to inquire what good will it do to obey him? All questions of this sort as to Infant Baptism, would have been equally applicable to the circumcision of children. But we are ready to meet this question. The utility of Infant Baptism may be shown clearly and fully.

"The utility," says Dr. Woods, "of positive institutions consists generally, in the moral influence they exert upon us; in their adaptedness to promote good affections, and to excite us to the

diligent performance of duty. Now there is no institution of religion, more evidently suited to have a salutary influence than this. When we consecrate a child to God in baptism, our eyes are turned to Him to whom we and our offspring belong, and we are led to feel the perfect reasonableness of such a consecration. We look to God's holy and merciful economy, of which baptism is the appointed token, and are impressed with the design, condescension and goodness manifested in it, and the invaluable blessings resulting from it."

1. This ordinance teaches us, in a striking manner, that infants are moral beings, possessing moral and intellectual capacities, and capable of receiving spiritual blessings. They are not mere animals; else the Savior would not have put his hands on the infants brought to him and prayed over them, and said, "Of such is the kingdom of heaven." When a child is presented to God in baptism, the truth is forced upon every enlightened, reflecting mind, that this child is a moral being, and capable of an endless progression in holiness and happiness.

2. This ordinance teaches that infants are depraved. Evangelical Christians everywhere believe in native as also in entire or total depravity; as saith David, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." "The language of Infant Baptism," says Mr. Pond, "however humiliating to proud nature, is too plain to be easily perverted or misunderstood; your children are polluted; they are depraved from their birth; they need to be regenerated, to be spiritually cleansed and purified; and it is on this account, and not because they are innocent, that the symbol of purification is applied to them."

3. This ordinance sets before us the necessity of the cleansing of the soul by the influences of the Holy Spirit. It shows that the blood of sprinkling, which speaketh better things than the blood of Abel, may be applied through the shedding forth of the Holy Spirit; by whom the soul of a little child even, may be transformed into a meetness for heaven.

4. This ordinance, is admirably fitted to impress upon parents the solemn and delightful duty of bringing up their children in the nurture and admonition of the Lord, and of thus leading them to a more faithful discharge of their parental duties. Infant Baptism is the seal of a covenant between God and the parent, respecting the child. This covenant is a covenant of

promise and requisition. Thus saith the Lord, "I will establish my covenant between me and thee, and thy seed after thee, to be a God to thee and thy seed after thee." "The promise is to you and your children." "Walk before me, and be thou perfect. And I will establish my covenant between me and thee, and thy seed after thee." "Know therefore that the Lord thy God is a faithful God, keeping covenant and mercy with them that love him and keep his commandments, to a thousand generations." Therefore, "Train up a child in the way he should go, and when he is old he will not depart from it." Now the obvious import of these promises and requisitions, with which the Bible abounds, is, that if visible believers who visibly dedicate their children to God in infancy, are faithful to bring them up in the way they should go; God will bestow upon them his sanctifying grace, and be their God and portion forever. And the history of the church verifies the faithfulness of God. Recently in one section of our country, where from three to four thousand have become the hopeful subjects of divine grace in a single year, a very large proportion of this whole number were in early life consecrated to God in baptism. In one parish in New England, thirty-one were received to the church at one time; twenty-one of whom were baptized in infancy. At another time, twenty-eight were received to the same church, of whom twenty-one had been thus baptized; making forty-two out of fifty-nine. In another parish, about one hundred have been received to the church, and all but twelve of them were baptized in infancy. In another parish seventy-nine have been added to the church, and seventy-five of them were baptized on the faith of their parents in early life. In another, during the nine years' ministry of the Pastor, forty-nine out of fifty that have been added to the church, were baptized in childhood. Facts like these are occurring constantly and everywhere, in churches and congregations where Infant Baptism is practiced. Even in this congregation, though the practice of Infant Baptism is of so recent origin in this village, that the first child ever baptized in this place, is not yet twenty five years old, (she is a member of this church,) yet even here, nearly half the number, (about one hundred and thirty,) who have joined the church in the last three and a half years, were baptized in childhood. If parents were uniformly and universally faithful to bring up their baptized children in the fear of the Lord, we believe very few, if any of

them, would be left in the broad road: God would show that he is faithful to fulfil his covenant promise to those who dedicate themselves and their offspring to the Father, Son, and Holy Ghost. Infant Baptism is most wisely adapted to secure the religious training and ultimate conversion of the offspring of visible believers, and therefore it is neither an unmeaning nor a useless ceremony; but contrariwise, most expressive, reasonable, proper and salutary; and when observed in faith, and followed by parental fidelity, the great Head of the church uniformly puts upon it the seal of his approbation. Let us

IV. And lastly, examine the practice of FREE OR OPEN COMMUNION. It has been remarked in this discourse, that one consequence of rejecting Infant Baptism, and insisting upon exclusive immersion, is, that it leads to the practice of *close* communion. Here, as in regard to the mode and subjects of baptism, it is important to possess clear views of the point before us. Let me ask your attention, then, to a few remarks designed to illustrate the principles of FREE and CLOSE communion. By close communion is meant, communion at the table of our common Lord, restricted to a single denomination; communion, which in principle and in fact, excludes all other denominations of Christians, however sound in the faith, however exemplary in holy living, however satisfactory the evidence they give of solid Bible piety; and this because those other denominations, examining carefully, and judging honestly, differ from the advocates of close communion in matters confessedly not fundamental, nor essential to salvation. If the friends of free, open communion denied and rejected the fundamental doctrines of the Bible; as for example, regeneration by the Holy Spirit; justification by faith in the Redeemer; the supreme divinity and real humanity of Christ; the supreme divinity and distinct personality of the Holy Ghost; the atonement made by the blood and sufferings of Christ; the doctrine of a future final judgment, and of an eternal state of happiness for the righteous, and of misery for the wicked; then, truly, it would be justifiable to refuse communion with them at Christ's table; and for this plain reason; these doctrines are essential to the gospel plan of salvation; and we must not fellowship any man who makes shipwreck of the faith of Christ. But where there is a difference of opinion in matters not fundamental, the spirit and precepts of the gospel require all God's people to walk

together in communion as brethren. If there be a difference as to the posture of kneeling in prayer; or about offering prayer with a written form; or about preaching the pure gospel from written notes, or memoriter or extempore, or any other point not fundamental; then plainly this difference should be no bar to free communion. If fundamental truths are waived or yielded, the whole system of saving mercy is marred and jeopardized; but if matters confessedly not fundamental are yielded, the temple of eternal truth rests upon the Rock of Ages still. If either of the fundamental doctrines just enumerated be removed, an essential link in that golden chain of mercy, upon which hang the hopes of all believers, is destroyed; and the whole scheme of salvation is endangered. Whereas, if prayer be offered to God in faith, the posture of the body, whether it be standing, reclining or kneeling, is an unessential matter, inasmuch as God looks at the heart, not at the outward appearance; and if the truth as it is in Jesus be preached faithfully, with discrimination and with effect, whether it be with or without notes, memoriter or extempore, as a matter of principle, is immaterial; inasmuch as it is the preaching of the pure gospel that is made the wisdom of God unto salvation. Apply these remarks to the Lord's supper and baptism. The observance of the Lord's supper is enjoined upon all visible believers to the end of the world. But the manner of this observance is neither enjoined nor particularly specified. The Bible says the time was the evening; the place was an upper room of a private dwelling; none but males partook of the ordinance; there was a table before them; the communicants reclined on couches. Now does any man believe these circumstances essential to the due observance of the ordinance? Suppose the time be morning or afternoon, instead of evening; the place, the ground floor of the Lord's house, instead of the chamber of a private dwelling; suppose pious females commune, and all sit on their seats without a table: if they are sound in the faith, and exemplary in their lives, does any reasonable man suppose the observance is unscriptural, and unacceptable to God, because, forsooth, in these external circumstances, there is not an exact conformity to the original observance? And was any Christian or any denomination of Christians ever debarred from communion because these original circumstances were neglected? So, as to baptism. Baptism is enjoined upon all visible believers. But the *mode* of baptism is

no where enjoined nor particularly designated. This ordinance, as we have seen in the progress of these Lectures, is scripturally observed by the application of water, in the name of the Holy Trinity, in any decent mode, whether by pouring, sprinkling or immersion. Baptism is enjoined; but baptism in this mode or that; by immersion or affusion, is no where enjoined; and there is no certain, positive evidence, that any case of baptism recorded in the Bible, was performed by immersion. The mode is not designated; this is left to the judgment, choice, and convenience of all devout disciples of Christ. Moreover; baptism, though enjoined as a significant, instructive and solemn duty, is never represented in the Bible as essential to salvation. Christ and the Apostles never class it among fundamental doctrines. Now if baptism is not essential to salvation, and if the mode of it is no where enjoined; is it not marvellous that any body of men, professing the Christian name, should assume the awful responsibility of excluding from communion at the table of our common Lord, all visible believers, unless they practice the same mode of baptism with themselves, and believe that this is the only mode? And especially, is not this marvellous, when the advocates of close communion themselves admit that baptism is not essential to salvation, and that the only important point of difference here, respects the mode? We who advocate open communion, are debarred from their communion, not because they think us erroneous in any fundamental doctrine; (if this were so, they would be justified;) they admit that there is an essential agreement in all fundamental points; but they exclude us from communion simply because we believe, after a careful and honest examination, that the *mode* of baptism is not confined to immersion, and that our households, as well as ourselves, should be baptized. They in fact debar us from their communion, because we, exercising the privilege common to all Christians, of judging for ourselves, do not view the form of an outward ordinance, and the manner of dedicating our offspring to God, precisely as they do. Because we thus differ in a matter confessedly not fundamental, they tell us that we shall not sit with them in communion at the table of our common Savior, to commemorate his dying love. And this unscriptural practice of close communion grieves the hearts of a great proportion of the followers of Jesus Christ, and it is a

stumbling block before the world at large. The great body of true believers everywhere, view it with amazement, sorrow and disapprobation. And the world entrench themselves in unbelief, averring that it will be soon enough for them to embrace Christ, when professors of religion, who expect to dwell together in heaven, can agree to commune together on earth. And verily, the time has come, yea, more than come, when all the true friends of Christ should unite heartily in wiping away this reproach. All evangelical Christians, of every name, who hold the fundamental doctrines of the Bible, should be united and consolidated in one accumulating mass of pure and holy love; and when occasion offers, they should sit as one great family, at the same table of one and the same common Lord; then the world will have a visible demonstration that the children of God belong to one great family, and have one Lord — one faith — one baptism — and one God and Father of all, who is above all, and through all, and in them all. This practice of close communion cannot, I am persuaded, continue forever; it must come to an end. It is to me doubtful if it survives the present century.

Free communion with all visible believers who hold the fundamental truths of the gospel should be practiced,

1. Because the obligations of *brotherly love* require it. Saith Christ, "By this shall all men know that ye are my disciples, if ye love one another: as I have loved you, ye ought also to love one another." Saith Peter, "See that ye love one another with a pure heart, fervently." Saith John, "By this we know that we have passed from death unto life, because we love the brethren." Now can Christians follow this pattern of loving one another as Christ loved us, and of loving one another with a pure heart, fervently; and can we know that we have passed from death unto life because we love the brethren, unless we practice free, open communion with all believers in regular standing, who hold fast the fundamental doctrines of the gospel?

Free communion should be practiced,

2. Because the principles of the *farewell prayer* of Christ require it. Saith he, (John 17: 20 — 23,) "Neither pray I for these alone, but for them also which shall believe on me through their word: that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may

believe that thou hast sent me. And the glory which thou gavest me, I have given them, that they may be one, even as we are one : I in them and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." The burden of this prayer, offered on the eve of the crucifixion, was, that Christians might be *united* ; and the argument urged in this prayer for perfect Christian union, is, its resistless influence upon the world. This union among believers for which Christ prayed so fervently, embraces union in faith — in spirit — in purpose — in feeling — in action — and in the ordinances of God. Of course it embraces union and communion in the supper which commemorates the matchless love of our only Savior and common Lord. For several generations after the crucifixion, the object of this prayer was realized, in the union and communion of Christians. And how shall the object of this prayer be realized again, unless open communion among true, visible believers be universally practiced ?

Free communion should be practiced,

3. Because it is in agreement with the *word* of God. Though there was a diversity of views in some things among the followers of Christ in the Apostolic age, yet Paul, with this fact in his eye, says, " Him that is weak in the faith, receive ye, but not to doubtful disputations. For one believeth that he may eat all things ; another who is weak eateth herbs. Let not him that eateth, despise him that eateth not ; and let not him which eateth not, judge him that eateth : for God hath received him. — We, then, that are strong, ought to bear the infirmities of the weak, and not to please ourselves. — Now the God of patience and consolation grant you to be like minded one towards another, according to Jesus Christ, that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God." From this language, can anything be clearer than that Christians who agree in fundamentals, though they may not see alike on points of subordinate importance, are bound to exercise a reciprocal toleration and indulgence, and on no account to proceed to that open rupture which close communion creates and sanctions ? And is it not obvious that the Apostle urges and insists upon those very principles by which open communion is practiced ?

Free communion should be practiced,

4. Because no man or sect of men may prescribe as a *condition* of communion what the Bible does not enjoin as a *condition* of salvation; in other words, it is wrong to exclude from our fellowship at the table, any whom Christ receives as his people. It is admitted by all, that the Bible no where makes baptism or the *mode* of baptism, a condition of salvation. It is admitted that Christ receives as his people, multitudes who do not practice close communion. The advocates of close communion admit this; and even insist largely upon their charity and love towards those whom they bar from Christ's table. Now if they are real Christians, Christ receives and communes with them; and if Christ communes with them, will mortal man assume the responsibility of rejecting them from his table? But if neither baptism nor the form of baptism, is made a condition of salvation in the Bible, and if we may not reject from communion those whom Christ receives; it is obvious that we are bound to receive to communion all the true, visible disciples of Christ who hold the fundamental truths of the gospel.

Free communion should be practiced,

5. Because on no other ground can the glorious things spoken of Zion be fulfilled. The prophets assure us that a day is coming, (the Lord hasten it apace,) when Zion's watchmen shall see eye to eye, and when her friends shall walk hand in hand, and when all nations, and kindred, and tongues, and people shall be righteous; when there shall be nothing to hurt or destroy in all the holy mountain of the Lord. Now how can these things be, while close communion is practiced? How can the watchmen see eye to eye, and the saints walk hand in hand, and all be righteous, and there be nothing to hurt or destroy in all the holy mountain of the Lord, unless ministers and churches, and all the friends of Christ, adopt and practice open communion?

Free communion should be practiced,

6. Because we shall otherwise fall into *inconsistencies* that are a scandal to the Christian name. The advocates of close communion admit that our Pædobaptist churches and ministers, are the churches and ministers of Christ; and they sometimes invite our ministers even to preach their communion sermons; and yet fall into the palpable inconsistency of barring us from

their communion. Why will they thus scandalize the Christian name? If our churches are churches of Christ, and our ministers are ministers of Christ, why bar them from his table? The advocates of close communion tell us that the Lord's supper is a positive institution. True: so is the gospel ministry a positive institution, and not less important than the Lord's supper. And if they admit that we are gospel ministers, and have a right to administer the ordinances, why bar us from them?

Free communion should be practiced,

7. Because it is sanctioned by the *practice* of the church of Christ in the ages succeeding the Apostles, and for many centuries after. In those primitive times there were diversities of opinion on points not fundamental; such as the time and manner of celebrating Easter; [Easter was a festival in commemoration of the resurrection of Christ;] the validity of baptism performed by heretics; church government and many other matters. But notwithstanding these diversities of opinion, Eusebius, in his Ecclesiastical History, (Lib. 6, Cap. 24,) says, "They held communion with each other." So also Crosby, a learned historian, of those who practice close communion, says that previous to the year 1633, the advocates of exclusive immersion "had been intermixed with other Protestant Dissenters, without distinction, and shared with the Puritans in the persecutions of those times."

Free communion should be practiced,

8. Because the church on earth ought to become, as far as possible, *like* the church in heaven. With the church in heaven, where all cast their crowns at the feet of the Lamb and sing, "Hallelujah! the Lord God omnipotent reigneth: blessing and honor, glory and power, be unto him that sitteth on the throne forever and ever;" there close communion finds no countenance. There one Master presides — one table is spread — one spirit reigns — one practice prevails. There all who have been baptized into one body, by one Spirit, and washed in that one fountain opened for the house of David, and are of one heart, and one mind, dwell together in perfect unity. There free communion of heart with heart, and soul with soul, pervades the unnumbered, holy, glorious throng. The church on earth ought to bear a strong likeness to the church in heaven. As there is but one table above, there should be but one below. As perfect love binds all hearts to God and each other there, so love unrestricted should bind all

hearts together here. All who have drunk at the same fountain — are enlisted under the same banners — and will finally dwell in the same kingdom — sing the same song — and rejoice forever in the glories of the same Redeemer; are bound to make the church militant as far as possible like the church triumphant; and thus to urge forward the chariot wheels of the Prince of life: and this can never be done, unless free, unrestricted communion of visible believers, who are agreed in the fundamental truths of the gospel, be universally practiced.

In view of these solemn and highly important considerations, how can the advocates of close communion continue to shut out from the table of the blessed and only Redeemer, three fourths, probably nine tenths of his true followers? Verily, it is my sober and deliberate opinion, that they have fallen into a grievous error, and that their exclusive views of the mode of baptism and the subjects of baptism, can never be sustained by the word of God, nor by the history of the church. And the somewhat extended and careful examination I have given this whole subject, within the last three months, (and I have availed myself of all possible helps on both sides of the controversy,) is a more thorough and settled conviction than I ever felt before, that those who advocate exclusive immersion and oppose Infant Baptism, are in the *wrong*; and that our Pædobaptist views are founded on the word of God, and will endure and prevail to the end of the world. In view of these four Lectures, beloved hearers, you will now judge for yourselves where the truth lies. May God in mercy baptize you all into one body, by one Spirit, and lead you into all truth, and carry you onward and upward, till you shall finally reach those mansions which Christ has gone to prepare for all that love him. AMEN.*

* See Appendix, [Note D.]

APPENDIX.

NOTE A

Some persons, into whose hands these Lectures may fall, will perhaps be disappointed that no explicit notice is taken of a pamphlet recently published, in which the Author of these Lectures and the church to which he ministers, have been so unjustly and grossly misrepresented and reproached. To such persons, the Author would remark, that the *ridicule, vulgarity* and *personal abuse* contained in that pamphlet, are such as to render it, in his view, *inexpedient* to notice it. It seemed, moreover, entirely *unnecessary*; inasmuch as all the semblance of argument that pamphlet contains, being found in more reputable publications on that side of the question, might be otherwise duly noticed, in the establishment of the truth on this sacred and important subject. *Jan. 20, 1835.*

NOTE B.

Rom. 6 : 4. "Therefore we are buried with him by baptism into death ; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Col. 2 : 12. "Buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead."

Some of the advocates of exclusive immersion take the ground that it is the design of baptism to symbolize the burial and resurrection of Christ ; and hence they say baptism must be performed by immersion ; and they seem to rely upon these texts in proof of their position. But we think they are entirely mistaken in their understanding of these texts. That they do not refer to the *mode* of baptism, will appear evident from a careful examination of them. I will give you the views of the following judicious and excellent men. Scott says, "The Apostle most emphatically shows, that all who had been baptized into the name and religion of Jesus, had received the sign, and made the profession of communion with him and conformity to him in his death ; that in virtue of his dying for their sins, they should die to all sin, and have done with their former unholy indulgences, pursuits, habits and connections. This profession was equivalent to being "buried with Christ," as dead with him. For as his burial was a manifestation that he was really dead, and an introduction to his immediate resurrection by the glorious power of the Father, and for the display of his glory : so the baptism of a converted Jew or Gentile, was a professed manifestation of his death to sin, and to all his carnal expectations, affections and pursuits, from which he meant

to be entirely excluded, as one buried is from the affairs of life; and it was a professed introduction to his walking in newness of life." He says, moreover, that "no argument is deducible from the expression, 'buried with him in baptism into death,' showing that immersion is necessary to baptism."**

Stuart, commenting on the same text, says, "The Apostle had in view only a burying which is moral and spiritual; for the same reason that he had a moral and spiritual (not a physical) resurrection in view in the corresponding antithesis."—"As Christ died and was buried in a physical sense, for, or on account of sin; so we die and are buried in a moral or spiritual sense, when we solemnly profess and engage to hate sin and renounce it, as we do in baptism." "I find nothing in all the ritual use of water, as an emblem of purification and consecration to God, which seems to prepare the way for the use of baptism by immersion as a symbol of Christ's literal death and burial." "In fact, it is plain, that reference is here made to baptism, because when the rite was performed, the Christian promised to renounce sin, and to mortify all his evil desires, and thus to die unto sin, that he might live unto God; I cannot see, therefore, that there is any more necessary reference here to the mode of baptism, than there is to the mode of the resurrection. The one may as well be maintained as the other."*†

Wardlaw, commenting on these words, says, "The simple meaning is this: since, in our being baptized into Jesus Christ, we were baptized into his death—into the faith of his death, as the death of a surety; we may be considered as, by faith, partaking with him in his death,—as buried with him; and that with the special end of our rising with him, in a spiritual resemblance to his resurrection, and walking in newness of life. Now it is quite obvious, that the argument of the Apostle has not the remotest connection with the mode of baptism."†

Cogswell, commenting on the words, says, " 'Buried with Christ by baptism into death,' is a phrase similar in meaning to 'planted together in the likeness of his death,' and 'crucified with him,' phrases used in the same chapter. They are figurative expressions, and mean that believers are, or should be, dead to sin—as much so as one buried, planted, or crucified, would be to the affairs of this life. The Apostle has not the least reference to the mode of baptism. Indeed there is not the least resemblance between the death of Christ, and baptism by immersion. Had Christ died by being drowned, there might have been a likeness to his death in the mode of baptism by immersion; but as Christ died on the cross there can be none."‡

Many other authors might be quoted to sustain these views, but it cannot be necessary. After looking at these texts carefully, it does seem to us that they furnish no proof that the design of baptism is to symbolize the burial and resurrection of Christ; or that Paul meant to teach that immersion is the only mode of baptism.

Another text, brought sometimes by the advocates of immersion, on this point, is, 1 Cor. 15: 29. "Else what shall they do who are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" This text, it is confessed by all commentators, is obscure and of difficult interpretation; but that it should have ever been adduced to support the idea, that it is the *design* of baptism to symbolize the burial and resurrection of Christ, is the greatest mystery attending it.

McKnight, with much plausibility, gives this interpretation, to wit: "As our Lord termed the sufferings he was to undergo at Jerusalem, 'a baptism with

* In loco.

† In loco, p. 117.

‡ Theo. Class Book, p. 169.

which he was to be baptized,' and declared that James and John 'should be baptized with the baptism he was to be baptized with,'—that is, should undergo like sufferings with him, ending in death—so the Apostle, in representing the sufferings which the first Christians endured, under the idea of a baptism, adopted his Master's phraseology, and reasoned strongly, when he asked the Corinthians, 'What shall they do who are baptized for believing and testifying the resurrection of the dead, if the dead rise not at all?'"*

Doddridge gives this interpretation; "If the hopes of Christians were not as I have stated, what should they do who are baptized in token of their embracing the Christian faith in the room of the dead who are just fallen in the cause of Christ, but are supported by a succession of new converts, who immediately offer themselves to fill up their places, as ranks of soldiers that advance to the combat in the room of their companions who have just been slain in their sight? If the dead are not raised at all, why are they nevertheless thus baptized in the room of the dead, as ready, at the peril of their lives, to keep up the cause of Jesus in the world? And indeed, how could my conduct be accounted for in any other light, but by supposing that we act with a steady and governing view to this great principle and this glorious hope."* Scott and others adopt this as the true interpretation; and every unbiased mind will approve it. Thus understood, this text furnishes no allusion to the design or mode of baptism; and we verily believe it would never have been cited by the advocates of immersion, if they were not straitened for proof.

Another text sometimes cited on this point by the advocates of immersion is, 1 Peter, 3: 21. "The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ." This text, like the preceding, furnishes no support in favor of exclusive immersion. The true meaning, as A. Clarke observes, is this: "Noah and his family were saved by water: that is, it was the instrument of their being saved through the good providence of God. So the water of baptism, typifying the regenerating influence of the Holy Spirit, is the means of salvation to all those who receive this Holy Spirit, in its quickening, cleansing efficacy. Now as the waters of the flood could not have saved Noah and his family, had they not made use of the ark; so the water of baptism saves no man, but as it is the means of typifying to him *purification* by the Holy Spirit. The ark was not immersed in the water; had it been so, they must all have perished; but it was borne up on the water, and *sprinkled* with the rain that fell from heaven. This text, as far as I can see, says nothing in behalf of immersion in baptism; but is rather, from the circumstance mentioned above, in favor of *sprinkling*."* The above are all the texts usually cited and relied upon, to show that the *design* of baptism is to represent the burial and resurrection of Christ. All who will examine them candidly, must see that they entirely fail of sustaining that supposition. And therefore that the argument built upon them, in favor of exclusive immersion, falls to the ground.

I will again ask the reader's attention to the gross misrepresentations, sometimes made of Pædobaptist authors. To take a single case for example.

The advocates of exclusive immersion sometimes quote Prof. Stuart as saying, "*Bapto* and *baptizo* mean to dip, plunge, or immerge into anything liquid. All lexicographers and critics are agreed in this." Now this is true. Prof. Stuart

does say so. But, be it remembered, he does not say that dip, plunge, or immerge is the *only* meaning. No—never. On the contrary, he proceeds forthwith to show, and does show conclusively that *bapto* and *baptizo*; and especially *baptizo*, as he affirms, (p. 308,) have “other meanings, viz: to wash, to bedew, or moisten;” which, he says, “are more clearly and fully exhibited.” And after a thorough examination extended to some sixty pages; Prof. Stuart says, (p. 337,) “he considers it quite plain” that *none* of the Bible evidence which he had examined, “proves immersion to have been exclusively the mode of Christian baptism, or even that of John.” Mr. Stuart says, he “considers this a point so far made out, that he can hardly suppress the conviction, that if any one maintains the *contrary*, it must be either because he is *unable* rightly to estimate the nature or power of the Greek language; or because he is influenced in some measure by *party feeling*; or else because he has looked at the subject in only a partial manner, without examining it fully and thoroughly.” As to the idea that words have but one meaning, says Prof. Stuart, (p. 384,) “Every Lexicon on earth contradicts” it, “and always must contradict it.”

Again: Prof. Stuart is represented as saying that the early Christians did “practice immersion.” This is true. He does say so. But in the very next paragraph he affirms, (p. 361,) that “aspersion and affusion” also were “practiced in primitive times.” Mr. Stuart never says that immersion was the *only* mode practiced in the primitive churches.

The efforts of some of the advocates of immersion to use Prof. Stuart’s name in support of their exclusive views, are exceedingly unjust, and betray feelings which no candid man possesses. He who reads the *whole* of Prof. Stuart’s Essay, will see that the Professor never admits nor affirms that the *only* meaning of *baptizo* is immersion; but on the other hand, he maintains and shows that it means affusion also. He will see too, that Mr. Stuart does *not* say nor even intimate, that immersion was the *only* mode practiced in primitive times; but that he does say affusion also was practiced. It is matter of grief to all honest minds, that the writings of so amiable and excellent a man as Prof. Stuart, should be so cruelly misrepresented and perverted under the “influence of party feeling.”

NOTE C.

Some of the advocates of immersion tell us that the definitions put down *last* in our Lexicons, are of little value, compared with those put down *first*. Say they, if twenty definitions are given, several of the last are hardly worth noticing. Verily this is a new discovery. Is it not a rule established by all philologists, and one with which every young Tyro in our high schools is perfectly acquainted, that we are always to select the definition which expresses the evident design of the writer and the evident meaning of the sentence? Whether it be the first or the fortieth definition, is entirely immaterial. The *last* may not be in as frequent use as the *first*; but the *authority* for the *last* definition is as good as that of the *first*. Take for example the Greek word *aionios* defined in Latin, *aturnus*, *ævum*, *mundus*, *seculum*. Take the definition *aturnus*: the English definitions are *eternal*; *continual*; *perpetual*; *lasting*; *of long continuance*; *during life*. The *last* two of these definitions have as high authority in their favor as the *first* two. Even in the Bible, the word *aionios* is used when the last two definitions are the only ones, that can be selected according to the evi-

dent design of the writer ; for example, *everlasting* priesthood, (Exo. 40 — 15;) *everlasting* doors (Ps. 24 — 7;) *everlasting* mountains and *perpetual* hills, (Hab. 3 :— 6.) Here the Septuagint use *aiônios*; and in each of these, and all like phrases in the Bible and in common conversation, the word *eternal* denotes *long continuance*, or *during life*; and hence the authority for these definitions is as high as for that of the *first* two definitions. And no understanding theologian, in controverting the doctrine of universal salvation, would take the ground that *æternus* has but one meaning. On the other hand he would put the defence of his cause on the ground that *aiônios*, (though it sometimes means of long continuance and during life,) when applied to God ; to heaven ; to hell ; means duration without end ; as appears from the connection of the words and the evident meaning of the writer. Hence we see that the authority for the *last* definition of words is as full as that of the *first*. I might here add, that all the definitions in our standard Dictionaries, are put down because all these various definitions are sanctioned by established usage. All the definitions of baptizo and of all other words in standard Lexicons, are of established authority. And I cannot here forbear the observation, that the man who attempts to advocate exclusive immersion on the ground that affusion may not be the *first* definition of baptizo, while he admits that it is one of the last definitions, both betrays the weakness of his own cause, and in effect, yields the point in debate. Though he may attempt to excite ridicule, by talking about the twentieth definition of a word, and tell us that definitions increase in value in a ten-fold proportion, every lover of truth, and every man of common sense, will turn with disgust from his foolish sophistry.

NOTE D.

January 31, 1835.

During the present month, Rev. Samuel Miller, D. D., Professor of Ecclesiastical History and Church Government in the Theological Seminary at Princeton, has published a *Manual*, comprising four discourses, on the Subjects and Mode of Baptism, a copy of which has been received, through the kindness of the venerable Author, just as the last sheets of the foregoing Lectures were passing through the press. I have been gratified, on reading this *Manual*, to observe how fully and ably Dr. Miller has sustained the leading positions laid down in my Lectures. The following extracts will give the reader a specimen of that interesting work. —

On the *mode* of baptism, says Dr. Miller, — “The word Baptizo does not necessarily, nor even commonly, signify to immerse ; but implies to wash, to sprinkle, to pour on water, and to tinge or dye with any liquid.” Again, says he, “The most mature and competent Greek scholars that ever lived, have decided, that many examples of the use of this word occur in Scripture, in which it not only *may*, but manifestly *must* signify sprinkling, perfusion, or washing in any way.” Again : “To immerse is one of the senses which may be applied to baptizo, yet it is so far from being the universal, the necessary meaning, that it is not even the common meaning.” Again ; “It is really imposing on public credulity to insist that it always does and necessarily must signify immersion. All impartial judgès — by which I mean all the most profound and mature Greek scholars, who are neither theologians nor sectarians, agree in pronouncing that baptizo imports the application of water by sprinkling, pouring, wetting, as well as by plunging.” Again : “When the inspired writers speak of the Holy Spirit being imparted to men, they always represent it by the figures of sprinkling, pouring out, falling or resting upon

Surely then, baptism by sprinkling or affusion, being invariably, the favorite figures of the inspired writers ; all attempts to turn this mode of applying the water in baptism into ridicule, is really nothing less than shameless ridicule of the statements and language of God's own word." Again: "There is not the smallest probability that John the Baptist, ever baptized an individual by immersion." — Again, says he, "The proof that affusion was practiced in the first centuries after Christ is so complete and indubitable, that no one really acquainted with the early history of the church, will think for a moment of calling it in question. These testimonies," says he, "must, it appears to me, satisfy every impartial mind that from the days of the Apostles down to the reformation ; affusion in baptism, as well as immersion, has been in constant use — and that it has ever been considered as a part of *Christian liberty* to use either mode as may be conscientiously preferred." "By affusion," says he, "which is no doubt the most scriptural and edifying, baptism may be performed with equal ease and convenience in all countries : at all seasons of the year : in all situations of health or sickness : with equal safety by all ministers, whether young or old, athletic or feeble : and in all circumstances that can well be conceived. How admirably does this accord with the gospel economy which is not intended to be confined to any one people, or to any particular climate ; but is equally adapted, in all its principles, and in all its rites, to every kindred, and people, and nation, and tongue."

On Infant Baptism, Dr. M. is exceedingly interesting. I have room to extract only on a single point — the *history* of the Church. Says he, "I can affirm with the utmost confidence, after much careful inquiry on the subject, that, for more than 1500 years after the birth of Christ there was not a single Society of professing Christians on earth, who opposed Infant Baptism on anything like the grounds which distinguish our modern Baptist brethren. It is an *undoubted* fact that the people known in ecclesiastical history under the name of Anabaptists ; who arose in Germany in the year 1522, were the very first body of people, in the whole Christian world, who rejected the baptism of infants on the principles now adopted by its opposers — nothing can be more certain than that this is even so." Again, after producing his testimonies, (substantially the same I have produced in my Lectures,) he adds, "If then historical statements be correct, and that they are so, is just as well attested, as any facts whatever in the annals of the church ; the amount of the whole is conclusive — is *demonstration*, that for 1500 years after Christ, the practice of Infant Baptism was *universal*; during the whole of that time, Infant Baptism was the general, unopposed practice of the Christian church." Thus far Dr. Miller — a man, who for piety, candor, learning and a knowledge of ecclesiastical history, is not excelled by any man in this country ; probably not by any man on earth at the present time. In view of his testimony, and the facts and arguments presented in the foregoing Lectures ; it is *preposterous* for any man, at this day, who professes an acquaintance with the Greek language and with ecclesiastical history, to say that affusion is not a gospel mode of baptism or that this mode has not always been practiced ; and that Infant Baptism has not been practiced ever since the days of Christ.

E R R A T A .

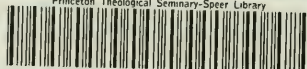
The following errors escaped notice till it was too late for correction, viz.

Page 9,	Line 11,	for language	read	language	
" 14,	" 7,	" Hence	"	Hence	
" 14,	bottom line,	take away with.			
" 15,	line 7,	for in	"	an	
" 17,	" 8,	" acceptance	"	acceptance	
" 20,	" 23,	" cleasne	"	cleanse	[Bap.
" 21,	" 33,	" Wall, Hist. In. Bap. Part II. Chap. 9.	<i>read</i>	Walker, Doc.	
" 21,	bottom line,	" Wall, part II. Chap. 9,	<i>read</i>	Walker, Doc. Bap.	
" 23,	line 16,	for 7—8	read	7: 4, 8.	
" 25,	" 15,	take away Walker.			
" 30,	" 4,	insert " after Ghost.			
" 32,	" 11,	for ahove	read	above	
" 35,	" 1,	" ef	"	of	
" 38,	" 26,	" introduced	"	introduced	
" 55,	" 9,	after martyrdom, insert "			
" 57,	" 7,	before Martin, take away "			
" 57,	" 12,	for triunc	<i>read</i>	trine	
" 62,	" 28,	for ?	<i>read</i> ;		
" 62,	Same line,	take away	It is plain that		
" 69,	line 11,	after 27, insert)			
" 73,	" 13,	for thier	<i>read</i>	their	
" 83,	" 12,	for disciples	<i>read</i>	disciples	
" 84,	" 26,	for which	<i>read</i>	which	
" 88,	Second line from bottom,	for Sec. Vol.	<i>read</i>	Lec. Vol. 2.	
" 92,	line 9,	for objections	<i>read</i>	objection	
" 95,	" 4,	after faith, insert (
" 101,	" 6,	for renounoing	<i>read</i>	renouncing	
" 112,	" 22,	for immerson	<i>read</i>	immersion	
" 118,	" 32,	for then	<i>read</i>	these	





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